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A Grammar of the Language of Palau
Part of FINAL Report of A. Capell

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CIMA Report No. 6b

CIMA FINAL REPORT OF

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Dr. Capell's Final Report in completed form will consist of five separate parts as follows:

Report No.

6	Palau-English Dictionary
6a	English-Palau Dictionary
6b	A Grammar of the Language of Palau
6c	Palau First Reader
6d	Palau Number Book and Introduction to Arithmetic

6b is forwarded at this time

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A GRAMMAR OF THE LANGUAGE OF PALAU.

PRELIMINARY NOTE

This grammar is an outline sufficient to make clear the structure of the Palau language. A larger work, comprising a fuller grammar and a comparative study of the place of Palauan amongst the languages of the Pacific Region, will, it is hoped, appear at a later date in book form, along with a Comparative Dictionary of the language. A school Dictionary has already been prepared by the present author.

The work is a portion of the results obtained from the author's visit to Palau as a member of the CIMA (Co-ordinated Investigation of Micronesian Anthropology) groups from November 1947 to February 1948, inclusive. He therefore wishes to thank the Pacific Science Board of the National Research Council of America and the American Navy for jointly making the visit possible. He does this both in his own name and in that of the University of Sydney, Australia, where he is Reader in Oceanic Linguistics. Neither party is insensible of the honor conferred on the University of Sydney in that one of its members was enabled to take part in this great post-war undertaking, which aims at the better understanding and government of the Micronesian peoples now entrusted to the United States of America. He also wishes to thank those in Guam and Palau who have helped in various ways to facilitate the work. These include Cdr. M. Duke, in whose hands rested arrangements for transport and accommodation and the general welfare of the participants; Lt. Cdr. I. K. Vandam, Director of Education at Guam, whose interest and co-operation never failed; in Palau they include Captain Hardison, Governor of the Western Carolines, and his officers; Mr. and Mrs. G. Taggart, of the Island Trading Company, and particularly Mrs. Taggart, for the unstinting work put into copying and in some instances organising; also to Mr. Arnold Mason, of the United States Geological Survey, who made the further study of Sonorol possible by the provision of

transport at several critical junctures. He would thank also numerous native helpers, who did their best to render the difficult language intelligible. Many others, who rendered services at different times and in different matters, will not think themselves forgotten because they cannot be mentioned here by name.

A. CAPELL.

INTRODUCTORY

The Palau language is properly called "Be:lau" (in which e represents a long, open "ai" sound), and it is spoken throughout the islands of the Palau Archipelago, with remarkably little dialectical variation. A few words will be found localised here and there, but they are very few. The differences in the language are not geographical but depend upon the age of the speaker. Since the Japanese took over the Government in 1914, and forbade the use of the vernacular in schools, a considerable change has taken place in the pronunciation and general use of the language. The chief changes are as follows:

1. The sound later described as the "Melanesian g" has disappeared from the speech of all those under about 50 years of age -- i.e. from all those who have attended school in Japanese times. The loss of this sound, and its replacement by the "break" or "glottal stop" has entailed certain phonetic changes in the vowel sounds of the affected words also.

2. Some of the finer points of grammar have been lost by the younger generation, e.g. the form of the verb which expresses priority, and those suffixed pronouns which depend for their exact form on the aspect of the verb.

3. Many of the older words are unknown at the present time. Some have been replaced by Japanese words. Reference to older works on Palau show that there are true Belau words for the ideas in question, at least in many cases; in others it is possible without difficulty to build up words or short phrases which render the Japanese words unnecessary. Some of the kinship terms are included in the words about which there is confusion at the present time. Where words must be introduced, English terms are now being used instead of Japanese.

SPELLING AND SOUNDS.

The spelling here adopted is a compromise between two systems used in Palauan books. One is that of the original German Roman Catholic Mission, enshrined in their printings and in Bishop Waller's Dictionary. The other is the International Script, which will be used in the fuller study at a later date. There is also a Spanish system of spelling, used by Roman Catholic missionaries since the Japanese Mandate, and a modified German spelling used by the Lutheran Mission. The former is extremely unsatisfactory, the latter is frequently inconsistent. The natives at present confuse all three local usages and have no fixed form of spelling.

The following Table exhibits the sounds used in the system of spelling accepted at an Educational Conference held in Koror in February 1948.

	LABIAL	DENTAL	ALVEOLAR	PALATAL	VELAR	GLOTTAL
PLOSIVES	b	t, d			k g	
NASALS	m	n			ng	
FRICATIVES	(w)			s, y	w	
LATERALS			l			
ROLLED			r			
VOWELS						
HIGH			i		u	
MID			e		o	
LOW				a		

Explanation of Sound Table.

These symbols are such as are used in the Dictionary and School Readers, but they do not show every variety of sound.

1. CONSONANTS. b: half-way between b and p. Both sounds are at present written, but do not serve to distinguish meanings.
- t, d: Pure dentals, in some instances d may be farther back. There is no escape of breath after t as in English. D is always lisped, and answers to th in English that.
- k, g: It is doubtful whether k and g (as in "go") need to be distinguished, but as a concession to native custom both are so far retained.
- ʔ: The "glottal stop", or "break", formed by a

temporary closure of the vocal cords. It is common in Hawai'ian and Samoan. It has replaced the older velar fricative: see note at end of list of sounds.

m, n, ng: as in English, but ng represents only one sound, in Phonetic Script ŋ. It is as in English "sing-er", not as in "fing-(g)er". It may begin words in Palauan.

w: Practically as in English.

s: A little more palatal than in English, tending towards sh (ʃ) near u or ll.

l: Trilled as in French. It may be doubled, even at the end of the word, as in a gall, food, where it has both historical and phonetic value. Single and double ll may distinguish meanings.

r: Very strongly trilled in all positions.

VOWELS: All the vowels except a may be either tense or lax. The distinction is not made in spelling and therefore has not been made in this Grammar. Tense i is close to the i of "machine", which word has been introduced as masil. Lax i is close to i in "it", as in mengididai, to exalt. Tense u answers to the sound in "moon", lax u to that in "put". Other vowels need a more detailed note.

e: this may be long or short, and is close to the French vowel in "père", e.g. bre:r, a raft, Be:lau, Palau (where the colon marks length, not indicated in the Dictionary as at present used). There is a closer sound of e rather like French été, but not quite so tense; it is heard in 'eli, yesterday, be'o:t, easy, spelled beet.

o: This symbol again marks two sounds, close as in French "vôtre" and open as in French "votre". Neither is actually present in normal English. The close sound is rare, and no distinction is made in the spelling.

a: This is approximately the vowel in "father", though actually a little farther back in the

mouth.

Sounds requiring special care:

- (i) Consonants: The Glottal stop must always be given full value as an audible break in the sound of the word. Thus o'ri:k, to sweep, but the verbal noun from it is 'o'ri:k, a sweeping. Some natives are now becoming lax about the glottal stop, and 'el'ang, to-day, is occasionally met with as elang. k and t may suffer simultaneous nasalisation. They are spelled then kn, tn, and in older books kng, tng. This happens only at the beginning of a word, e.g. knal, very; tnur', pierce. The older generation still use a velar fricative sound, in Phonetic Script (γ), which is like the "ch" in German "machen", voiced. The European now coming will not have to learn this "Melanesian g", which the younger people have replaced by the glottal stop ('). It should be noted that a glottal stop may end a word, after another consonant, as in tnur', pierce.

- (ii) Vowels: An unaccented e usually becomes weakened into something approaching the final a in "America", for which the proper symbol is (ə). Thus mangebedebek, think, would be in full phonetic script mənebə'ə:ək.

General Notes.

1. Accent is very variable. It is marked here and in the Dictionary by and acute accent (') on the syllable bearing the stress, but it is not marked in books. Tone does not play any part in determining meaning in Palau words.
2. Elision is frequent and the apostrophe is used to indicate this. Care must be taken not to confuse the apostrophe (') with the inverted comma (') representing the glottal stop. The former faces backwards, the latter forwards. The most frequent elision is that of the e in the ligative particle el, and another that of the e in the preposition of place, er.

MORPHOLOGY

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In the treatment of morphemes in Palauan, the European "parts of speech" are not so rigidly distinguishable as in European languages. It is convenient to use the same terminology in a work like the present, but it will be found that some "adverbs", for instance becomes "verbs" in Palau, and that terms are used which are not familiar in European grammars. These are explained as they occur. Morphemes in Palau may most readily be classified under two heads, INVARIABLES and VARIABLES. This arrangement is followed in this work as a major grouping; the term "noun" or other "part of speech" will be used as occasion arises.

MORPHOLOGY OF INVARIABLES

Under the term "invariables" are included English nouns, adjectives, articles, pronouns, some adverbs, prepositions and conjunctions. In Palau these all have the common quality of remaining formally invariable under all conditions, while other types of words can be changed in form by the addition of various affixes.

(a) ARTICLES

There are two types of articles in Palau which may be called the common article and the ligative article respectively.

The Common Article, "a".

The article a is used before all words functioning as nouns, no matter what their position in the sentence, unless the reference is to a plural noun indicating a person. The plural form in this instance is ar, but ar is never used for inanimate objects or even as a rule for living creatures such as fish or dogs. It cannot be said that a answers to either "a" or "the" in English; it simply serves to mark the following word or phrase as a noun. Examples: a bad, stone, a stone, the stone; similarly, a 'ad, man; a delómol, a plant; a klengít, evil; a blo'es, newness, novelty. Sentence examples:

Seigíd a bé'es el 'o'ádu, that is a new pair of scissors.

er a ta 'r a klebeséi, e ngalo 'r tiáng a ta 'l 'áá, on a certain

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Seigíd a bé'es el 'o'ádu, that is a new pair of scissors.

Ar a ta 'r a klebesói, e ngalo 'r tiáng a ta 'l 'áđ, on a certain

Day a man arrived here.

Ngdimlak a 'ad a milsang, not a man saw him.

A 'etik a blebose-el tiel ngalek, I don't like the disobedience of this child (lit. my dislike (is) his-disobedience this child)

The plural form, ar:

ar 'eläbe-el, the young men of the youth-club.

ar 'ad el mlengitakel ar tiang, the men who sang here.

It is also possible to follow a subject pronoun by a with the intransitive form of the verb. This throws emphasis on the pronoun. Contrast, ak mle-ngitakel, I sang, with ngak a m/lingitakel, it was I who sang. 'r is not used in the plurals in such instances: ngmlei a 'ad, the men came, but ar 'ad a mlei, it is the men who came, the men came. Words that are not in the English sense simple nouns also take ar, as: ar songerenger, the hungry; ar mete:t, the wealthy; ar 'i Be:lau, the Palau people. Place names are preceded by a, contrary to English use: A Irai, the village district commonly known as ~~zirai~~ Irai; so with people of rank: A Ibedul, the title of the High Chief at Koror; A Reklai, the High Chief at Ilekikiok.

Personal Article.

There is no word in Palau that marks a person as such, but the particle 'i is placed before the name of disreists to indicate the inhabitants: ar 'i merikel, the Americans; ar 'i syabá:l, the Japanese.

Ligative Article.

The title "ligative article" is given to a particle el, which is untranslatable in English, but serves to link together words and phrases to make them practically one unit. This el has many uses, which may be classified under six heads:

1. Joining descriptive and noun. A Palau adjective precedes the noun, being linked to it by el after a vowel, 'l. Thus: a kekere 'l did, a small bridge; a g-manget el rael, a long road; ar meknigil el 'ad, the bad people; a 'el'a 'l sils, the present day, lit. the to-day's day; a m-l buil (= a me 'l buil) the coming month. If the descriptive ends in l, the spelling of the ligative ought to be ll, as it not heard separately, but it is more conveniently omitted: a ungh ad, a good man. There is abbreviation of a finally -ei: sei, that, but se 'l blai, that house; kekere'i, small, but a kekere 'l blai, small house.

2. Expressing Apposition, i.e. two ideas together which mean the same thing: a dil el Maria, the woman Mary; koni'u 'l 'ad, you people; a 'ermek el baai, my animal the pig = my pig; so 'l mla mo merék el buil, this which has gone finished month, i.e. the month just past; mla mo edei el klebesái, three days ago, lit. it-has-become-three (the) nights -- as klebesai means either "night" or "a period of 24 hours".

3. Joining Descriptive and Verb. Used in this connection, a descriptive is roughly an adverb in English. Examples: ngi a mengitákel el ung-il, he sings well (ungil = good). In some cases Palau idiom is different from English, and words that are adverbs in English become verbs in Palau, as ak merék el mei, I (am) quick (in the) coming, I come quickly. Such words vary for tense in Palau. Examples:

lmu:t, again: ak lilu:t el mei, I came again, I came back, as though it were "I again-ed in the coming".

diák, not: ngdiák el mei, he is not coming; er diák el ou mlei, those who have no canoes; ngdimlak kising, I did not see him. These forms are treated later,

dirrék, also: ak mo mesáng dirrek el udóu, I'll give also the money; ngi a dirrék el mlo'eil, she also has borne a child.

kno, namely: as el kno is used in introducing the words of a statement, "that": ngdilú 'r ngak el kno, "ka bong", he said to me, "go", he told me to go.

The descriptive may itself be a compound phrase: ngmallogói el klou 'l ngerél el aula 'r ngi el kno..., he spoke with a loud voice and said to him.. The first el is this No. 2, the second is No.1, the third is No.4 (below) and the fourth is No. 3.

4. Linking two verbs or verbal expressions, generally showing purpose as in "came to see": ngulei el omes and kindred expressions. Ak mlo dur el mei el olo'olt er kau el kno... I have been sent to come and tell you that.... Certain compound expressions are very commonly found: el oba, having, with: ngmo mei 'l oba klisi:5, he came having power, he came with authority; also mo 'r a, lit. come to, go to, = up to, until: ngmo gie 'r tiang el mo 'r a kluguk, he will stay here until to-morrow; el mo 'r 'ar-er, forever; ngi a giliái el sú:bek a búul a ngoáol, (the bird) remained hovering over the waters.

5. Linking a verbal noun with its verb. This is a subdivision of (4) applied to a few words which are nouns in Palau but verbs in English: soa-k my wish, I want, as ngdiák el soál el omes er kau, he does not want to see to see you. So also sebe'e-k, my ability, I can: ngdiák el sebe'ek el

melogói er tir, I cannot speak to them.

6. Introducing a relative clause. In this use el is the English relative pronoun, who, which, that. Palau treats a relative clause as a long descriptive phrase: a mlei 'el'ang el 'ad, the came to-day man, the man who came to-day; a olongi' el gerageri:l, the appeals court, and a olterogókel or a klemarang el gerageri:l, a court of justice, lit. the proving-the-truth court, the court which proves the truth; tirigói el ulumós, those who saw; ngige 'l meoud el megi:s el 'ad, the man who gets up late; and even as a conjunction that: ngi a mesengói 'l ungiáng, he saw that it was good.

(b) Nouns.

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Palau nouns are of two kinds, simple and derived. Simple nouns are such as a baa, a stone, a dil, a woman, a bilis, a dog. Many of the verbal stems (here called "variables") are derived from noun stems, e.g. tongét, an offering, gives melongét, to offer.

Derived nouns are those that are formed by affixing from other types of words. In some cases the noun is prior and the verb secondary, as in tinget, a stopper, giving melinget, to stop up; in other cases vice versa.

1. Verbal Nouns

These indicate a process, and are formed by prefixing 'o the verb; the vowel here is the close o and fairly long:

<u>mele'ang</u> , to bathe	>	<u>'omele'ang</u> , bathing
<u>omngaus</u> , weave		<u>'omngaus</u> , weaving
<u>merú:l</u> , do make		<u>'omerú:l</u> , doing, making
<u>orí:k</u> , sweep		<u>'omorí:k</u> , a sweeping

2. Nouns of Instrument

These nouns take the same prefix as verbal nouns, but it is not the intransitive form of the verb which is used as base, but the root form which does not occur as a separate word. Examples:

<u>merénged</u> , tie up	>	<u>'orongódel</u> , binders on roof
<u>olsára'</u> , to press		<u>'osára'</u> , a press.
<u>melillt</u> , polish		<u>'olillt</u> , polish (n.)

In some cases the gerundive form of the verb is used as the base: nengetakel, to drag on a hook (homonymous with the verb "to sing") > gerundive, etetakill, > ongetakill, a hook for dragging. It is the extreme irregularity of its forms that causes the chief difficulty in learning the language of Palau.

3. Noun of Agent.

The person who performs an act is not specially indicated, but the article a (plur. ar) is used before the verb denoting the act: mengitakel, to sing > a mengitakel, the singer, plural, ar mengitakel.

4. Noun of Result.

These are words that indicate something which results from an activity: "shavings" result from "sawing", and many other words which have no exact equivalents in English. So,

melame', to chew
melamk, to scrape
melasa', cut
orik, sweep

ullemá'el, what is chewed
ullemikel, scrapings
ulelsá'el, chips.
urriokel, sweepings.

These apparently very unpredictable forms are derived as follows: (1) the intransitive form is denuded of its prefixes and the simple root found; (2) a prefix is added to the root, usually ulle-, which is a past tense sign (becoming urrc- if the root begins with r-); (3) the possessive ending of the third person singular, -el, is suffixed. Fuller treatment of these formations will be given in the longer Grammar, but most of them will be found in the Palau-English Dictionary in alphabetical order.

(c) Descriptives.

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This term is applied to

- (a) words which describe some quality of a thing - English adjectives, as a big tree;
- (b) words that indicate the number of things - English numerals and indefinites: one book; some leaves.
- (c) words that specify the manner of the action - English adverbs, as, walking slowly; speaking fast.

They may for purposes of Palau Grammar be grouped in three sub-sections,
 Nominal Descriptives

Nominal Descriptives

Verbal Descriptives.

It has already been shown that this division crosses the line of Variable - Invariable as well as the categories of European Grammar. Verbal Descriptives are frequently Variables.

Nominal Descriptives are usually adjective-functioning words, but do not always correspond to English adjectives. They include those already dealt with under cl, 1. (p.5), but even more complicated phrases can serve the same purpose, e.g. er 'el 'al mong, from to-day's going (strictly er 'el 'á 'l mong), from henceforth; future, in the future; mla mo edei 'l klebesei, the have-become-three nights, three nights ago, the past three nights; a bla 'l besgák el babiér, the was-given-me book, the book that was given to me.

A descriptive functioning as a noun takes the article a, as kedúng, good, well-behaved > a kedúng, the well-mannered person, plural ar meke-dúng. This example shows that adjective-functioning words have a plural form, which usually prefixes me-, as in the above example. If the word begins with me-, the plural prefix is di. It is probably better to regard this di as the word commonly meaning "only" and separate it from the descriptive, as in ar malek a di mesengágá, the chickens are thin.

A nominal descriptive can be formed into a noun by the infixing of -l-, even if a double l results from the process. The -l- is inserted after the initial consonant of the descriptive: klou, big > a kllou, bigness, size; bibrúruk, yellow > a blibrúruk, yellowness. This rule is of fairly general application, but a few common words are exceptions:

ungil, good > klungíáol, goodness
mekngit, bad > kléngit, badness.
mesengágá, thin > kléngágá, thinness.

The fact that Palauan does not regard these descriptive quite as "adjectives" in English is shown by the absence of a comparative and superlative form. For comparison, very often the simple descriptive is used with the preposition er: so 'l blai klou er tiá 'l blai, that house is bigger than this house; or else by some word indicating "more", such as bai, 'óisáb, 'óiga, the last two with the ligative, 'óisáb el, 'óiga 'l...

before the noun. A superlative is expressed usually by adding the third person possessive to the adjective - the plural form only in reference to people: kekeringíl a mlai, the smallest canoe. Distinction must be made between kididiúl a róis, the highest mountain and kldidiúl a róis, the height of the mountain.

Numerals Descriptives.

Counting in Palau is decimal, as in English, but it is complicated by the principle of classification of numerals. The first nine numerals may take on six forms each, as follows:

- I. general, undefined counting.
- II. human beings.
- III. long, thin objects such as trees, plants, spears, etc.
- IV. round or cubic objects, such as houses, money, fruits, animals, boxes.
- V. thin, flat objects, such as leaves, papers, boards.
- VI. any objects not included in the preceding groups, such as taro.

The first nine numerals in these classes are:

	I	II	III	IV	V	VI
1.	tang	tang	te:luóng	'imóng	te'etóng	tang
2.	erúng	te:rúng	'e:ruóng	teblóng	'e:re etóng	'e:rúng
3.	edéi	te:déi	'edeíuóng	kldéi	'e:déi'etong	'e:déi
4.	cáng	te:óáng	'e:óáíuóng	kleóáng	'e:óéie'etong	'e:óáng
5.	oím	te:í:m	'e:ímuóng	kleím	'e:íme'etong	'e:ím.
6.	malóng	te:lólóm	'e:lólemuóng	klólém	'e:lóleme'etong	'e:lólem
7.	uí:d	te:uí:d		kle:wíd		'e:wíd
8.	íái	te:ái		kleái		'e:ái
9.	itíu	te:tíu		klitíu		'e:tíu

"ten" varies, but in certain classes only:

10.	ma'ód	trú:yo'	tá'er	trúyo'
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Above ten there is no variation for class, unless compound numbers are used, e.g. 26, when the two numbers will vary, but in 36, for instance, only the 6 will change. The numbers are combined by means of ma, 'and': truye ma 'edei, 15. There is a tendency to drop the glottal stop in class VI at the present day, and say, e.g. truye ma edei. From 20 upwards the following numerals are constant:

20.	llúyo'	60.	'ogólem
30.	'egsdei	70.	'ogowí:d
40.	'ogeáng	80.	'ogái
50.	'ogéí:m	90.	'ogetiú

100. dart
1000. teláel.

These numerals have two uses (1) if they are unaccompanied by nouns, they end, as given, in ng (except, of course, those that by nature have other endings), which changes into (2) the liagative el when the numeral is

used with a noun. Walleser is probably right in equating the ng with ngi, the third person singular pronoun, though this does not account for its use as the ending of certain numerals only. Another reason can be offered, which, however, is beyond the scope of this short Grammar. Thus:

100 ta 'l dart
200 'e:ru'l dart
300 'e:dei 'l dart

Other examples (drawn mostly from Walleser): ta 'l suk el gugau, a basket of taro; e:im el sils, five days; 'imo 'l blai, one house; telóleme'etor: 'l babier, telóleme'etor: 'l sils (sheets of) paper.

The word for "how many" is te:láng, which is invariable for class, but changes its final -ng: telá 'l sils? how many days? In every case the answer is given in verbal form, with the prefix of the third person singular, ng- and the addition of the final -ng where it is used: ngte:rung, (there are) two (people); nge:'im (there are) five (baskets), etc. Note that the singular is used (ng-) even when the number is more than one. Note also a distinction between ta 'l 'ad, one man, a man, and a ta 'r ar 'ad, a certain man, lit. one of the men; a ta 'r a klebesei, one day (something happened - lit. one of the nights). In the case of people, one does use a plural pronoun: te te:dei, they are three, but the distinction is not made with non-personal nouns.

Adjectival forms of the numerals (Ordinal numerals) are formed by prefixing enge- to the root of the numeral, except for the first, which is a got el... or a ngar uci, the leading one. Thus:

2nd. enge:rung
3rd. enge:dei
4th. enge:ang
10th. ongetruyo

These numerals do not vary for class, but are placed before the noun and linked with it by means of the ligative el. Classes III and V, however, do form ordinals, as ongeteluang, ongetetang, etc. No ordinals are in use above 20; from that point on a circumlocution is used, viz., "that which goes thirty, etc.": el mo 'ogedei, el mo ogang el blai, the 40th. house.

Distributive numerals can be formed by prefixing der- or dorse- to the cardinal: dertang, dersetang; dorse:rung, etc., and in other classes similarly: derteblong, derse:re etang. Thus, mo meseterir dersugang, give them 40 each; ak cu derta'er, I take every tenth; ke uludersugedei, you took every thirtieth.

Mathematical operations are carried out as follows:

- $3 + 2 = 5$: a kldei a bo laak ngi ma toblong ~~ma~~ eng kleim, "a three if it goes together with two and it (is) five."
 $5 - 1 = 4$: a kleim e do'oit a imong eng kloang, "a five and we take a one and it (is) four".
 $6 + 2 = 8$: a kilolem e domi ir a toblong eng kldei, "a six and we ~~zu~~ it with two and it (is) three."
 $4 \times 3 = 12$: maal edei eng truyo' ma toblong, "four threes and it (is) ten-and-two."

It is interesting to note that the Class IV numerals are used in this connection where those of Class VI would be expected.

(d) Pronouns.

The pronoun in Palauan is a complicated part of speech, to which the student needs to pay much attention from the first. Mastery of the pronoun will greatly facilitate progress in the language.

There are five varieties of pronoun in the language, viz:

- i. Cardinal
- ii. Possessive
- iii. Interrogative
- iv. demonstrative
- v. indefinite.

As more than one of these varieties distinguishes person, it is better not to speak "I", "you", etc., as "personal" but as "cardinal pronouns."

i. Cardinal Pronouns.

The following types of cardinal pronouns exist in Palau:

1. absolute, which are used as the subject of a verb or the object of a preposition.
2. subject pronouns, which are used as the subject of a verb. These vary according as the verb expresses a real action (Realis) or an action merely possible, contemplated or impossible because negative (Irrealis).
3. Object pronouns, used as the object of a transitive verb, though here

- with certain limitations on the uses of them.
4. Possessive suffixes which are added to nouns to express ownership.

The forms may be presented in a Table which will show all the forms, the explanations being given afterwards. There are singular and plural numbers only, but in the 1st person plural there are inclusive and exclusive forms. The inclusive "we" means "you and I", including the person or persons spoken to; the exclusive "we" means "he (or they) and I" and excludes the person or persons spoken to. The distinction is extremely important, and at times extremely useful.

TABLE OF THE CARDINAL PRONOUNS.

	Absolute	Subject		Object	Possessive
		Realis	Irrealis		
Singular 1.	ngak	ak	k(u)	..(g)at, ..(g)ok	-k
2.	kau	ke	'om	..(k)au, ..(k)ong	-m
3.	ngi	ng	l(e)--	..i(r), ur, ..ang	-l
Plural 1. incl.	kid	ked(e)	d(e)--	..(k)id --(k)od	-d
1. excl.	kemám	(a)ki	kim-	..(k)emám, ..(k)emai	..(n)am
2.	kemid	ko	'or-	..(k)emid, ..(k)emai	..(n)id
3.	tir	te	l(e)--	..(e)terir, ..tere, ..(ur)ir	..iang

In the third person singular there is no distinction of gender: ngi is he, she or it as the cases requires.

Notes on the Columns.

1. Absolute Pronouns.

The absolute pronouns are used (1) for emphasis, or before a verb which is substantivalised by the article a, as in ngak a mangitábel, I am singing, it is I who am singing, I am the one who sings. (2) As the object of a preposition, usually or: ngomálan or ngak, he looks at me. (3) In answer to a question: ta'ang a mlengelébed or ngi? Ngak! Who hit him? I did! They may take the demonstrative prefix i to strengthen them still further: ingák, ikáu, ingi, etc. If the subject pronouns are used before the verb, the absolute pronoun is unnecessary and is omitted.

2. Subject Pronouns. These are the normal subject of a verb or a descriptive (adjective): Thus in the present tense of the verb "to see":

ak umés	ked' omés, aki omés
k'omés	ko omés
ngomés	t' omés

Theoretically the third person singular should be written ng' omés, but the form is so common that it is easier to join it to the verb. Similarly, "(to be) good": ak ungil, I am good; k'ungil, you are good; ngungil, he, she or it, is good, etc. In the case of some adverbs, the pronouns are joined to them instead of to the verb: ng-diak l-ungil, he, she, it is not good - written ngdiak lungil.

If, however, the action is unreal - either as only a possibility, or as negative, the "irrealis" prefixes are used, e.g. with a, 'if': a lubés, if I forget:

a lubés	a lobés	a nim obés
'om obés	'om obés	
a lobés	a lobés.	

It is in the use of these irrealis pronouns that the greatest uncertainty in Palau spelling exists, and the suggestions made here will produce a uniformity that also answers to sense. "If he goes to sleep" is often written a bol me'waiyu, but as the l obviously does not belong to the verb "bo", the irrealis of me, "go", but to the verb "sleep", it is best written as a prefix to the verb to which it does belong: a bo l(e)me'waiyu, without or with the e, which is often heard in pronunciation though not strictly needed. Similarly the negative is often heard and sometimes written as ngdiak etc... as in ngdiak ele kekerei, it is not small; ngdiak ele sal ungil, it is not very good. A settled spelling of l(e), without or without the vowel according to phonetic need, is advisable.

The uses of these two varieties of pronoun will appear from the Tables of Conjugation in the later sections of the Grammar.

3. Object Pronouns. A pronoun object may be expressed in three ways in Palau. 1. The cardinal pronoun may be linked with the verb by the preposition er: ak mla obés er kau, I have forgotten you. 2. One or other of the two suffixed forms may be used according to meaning. Wallisr states that forms in which a is basic - ak, gak, etc., are used if the verb shows an action beginning (inceptive verbs), those with o: -ok, -go, if the verb shows a completed action. Since his time, however, these forms have been dying out, and represent one of the corruptions of the language that have come about during the Japanese régime (though not necessarily on

account of it), and very few natives can use the second series of suffixes at all. There is a tendency to limit even the first series to the 3rd. person singular or plural. The present writer has not been able to get any ruling on the use of the second series of suffixes (those in *o*) from natives, and many of them denied knowledge of such forms. Waller's examples are:

1. "The long forms with the full personal pronoun show a real activity: *ak mengelobed er kau*, I hit you (I am still busy at it, continued present); 2. The short verbal form with the suffix *(g)ok*, *(k)au* etc., shows an activity beginning: *ak 'olobedau*, I hit you (~~or~~ I have the intention I will immediately hit you); 3. The short verbal form with the suffixes *(g)ok*, *(k)ong*, etc. show a completed activity: *ak 'elobedong*, I have hit you (just this moment - completed present)."

It will be noticed that two different verbal stems are used here, a longer form with the cardinal pronoun, and a shorter with the suffixed pronoun of either kind. Further information on the formation and use of these will be given below. There is increasing tendency to use the cardinals with or in all connections and to avoid the transitive forms of the verb altogether. This is to be deprecated if the language is not to lose much of its flexibility.

4. Possessive Pronouns.

In Palauan there are no words answering to "my", "your", etc. in English: the possessive is indicated by a suffix to the noun possessed, and all nouns take the same set of suffixes. The difficulty lies in finding the stem to which the suffix is added, for there are numerous phonetic changes, e.g. *a blai*, house, but *a blik*, my house; *a sa'al*, man, friend, but *a se'alid*, my friend; *a is*, nose, but *a isngak*, my nose. Certain rules for finding the possessive stem can be given, but it is best always to learn the possessive stem of every new noun that is learnt.

A few words do not take possessive suffixes, e.g. *a bilis*, dog: *a 'ermek el bilis*, my animal dog, is used instead. Some foreign words take *er* with a cardinal pronoun: *a klok er ngat*, my clock, watch; *a masas er kid*, our matches.

The possessive suffixes may be preceded by any of the vowels except *a*, and usage decides which is employed. Ultimately, origin decides the usage in most instances, e.g. *a mad*, eye, gives *a madak*, my eye, no doubt because the word with in the original mother-tongue was *mata*; but it is not possible to learn these original forms as a step to learning the present day language.

Examples will be given of nouns taking each of the vowels before the suffixes:

a maq, eye

a dí:l, stomach

a blai, house,

a bedúl, head.

Sing. 1.	madák	deísk	blík	bdeílik
2.	maám	delem	blím	bdeílím
3.	ma dál	delel	blíl	bdeílíl
Plur. 1. incl.	madád	deleá	blíá	bdeílíá
1. excl.	medemám	delemám	blimám	bdeílímám
2.	medemiú	delemiú	blimiú	bdeílímiú
3.	mederír	deleerír	blirír	bdeílírír

Some nouns take a shorter form of the 1st. plur. incl. and 2nd. plur. excl. e.g. a bilám, our clothes; a biliú, your clothes; some omit a vowel: a reng, heart, gives a rengám, our hearts, a rengmiú, your hearts. It is difficult to give in a short space any rules for these formations, which in the long run must be learned empirically.

An important word to learn is a soák, my wish; this is used where English would use a verb: a soák el mo cmás, I want to go and see, it is my wish that I go and see. The negative is a'etík, I hate, dislike, do not want. Sometimes the construction with these verbs is the reverse of the English, e.g. ke soák ngigé 'l 'ad, that man loves you, lit. you (âre) his liking that man. There are by-forms of these words with the pronouns in -ok, e.g. sokók, sokém, sokól, sokéd, and 'etikók, 'etikóm, 'etikól, 'etikéd. These forms are rare now, and are apparently casualties of the language since Japanese times; they were given the present writer as emphatic forms, but Walleser says that sokók means "now I will (previously I did not wish); and 'etikók, "now I will no longer (previously I did want to). Note that the 1st. excl. plural and the 2nd. and third persons of the plural are missing from these "emphatic" forms. This was so already in Walleser's time.

Owing to the extreme irregularity of the possessive forms of nouns, no attempt can be made in a short Grammar to give lists of vowel changes which take place in the word. The possessive forms are given in the English-Palau Dictionary for each noun.

The possessive form of the noun is used to replace "of" in English sentences, e.g. the beginning of the book, a u'ul a babier, lit. its beginning the book; a mederír ar díl, the eyes of the women, the women's

eyes, lit. their-eyes the women; ar ngalegel a damán, the sons of your father; a rullél a mlíl a rubál, the making of the chief's canoe, lit. its-making his-canoe the chief. The only exception to this is the small group of nouns which take no suffixes, as already mentioned.

iii. Interrogative Pronouns.

ta'ang? Who? ngaráng? What?

The final -ng is used as the final element of a clause or when the word is used alone: ngta'ang ngigéi el dilu 'r kau? who is it that said to you? If the words are used descriptively (adjectivally) they omit the -ng and are followed by the ligative article: ta'a 'l 'ad? which man? ngara 'l klálo? which thing? The form without -ng is used also objectively: ta'a 'Sem si:ki? for whom are you looking? also expressed as ta'a 'om osi:k or ngi? (who you are looking for him) or even kosi:k or ta'ang? To ngara 'Sem osi:k or tir? which are you looking for (plural)?

Plurals are formed rather irregularly:

Who: singular, ta'ang Plural, terwata'ang?

Which: singular ngara(ng)? Plural, te ngara(ng).

Wa is "like", so that lit. terwata'ang, is "who else like (so and so)".

The singular with wa is used literally: ngwata'ang? what sort of (a person); ngwangeráng? What sort of (a thing); ngwangerá 'l klálo? what sort of thing? Ngwata 'l ngálek? what sort of boy?

Note that in asking a person's name, Palau idiom requires "who is your name": ta'a a ngklem? The a of the article is elided in pronunciation.

iv. Demonstrative Pronouns.

As the -ng of the interrogative was omitted when the words are used adjectivally, so the -ng of the demonstrative pronouns may be omitted and the ligative article substituted when these function as descriptives. Demonstratives in Palau possess the three persons of the cardinal pronouns, referring to objects near me, near you and near a third person:

Cardinal	Demonstrative Pronoun	Adjective	English
Sing. 1. ngak, I	ngigang	ngiga 'l	this near me
2. kau, you	ngila'ang	ngila'a 'l	that near you
3. ngi, he, she, it	ngigci	ngige 'l	that near him

The plural of the demonstratives do not correspond, of course, to the plural cardinal pronouns, but to a number of people or objects referred to at once:

Plural:	tirigang	tiriga 'l
	tirila'ang	tirila'a 'l
	tirigci	tirige 'l

These forms may all be strengthened with the prefixed *i-*, like the cardinal pronouns, and they all refer to people, and only to people. If animals, or lifeless objects are referred to, the forms are:

Singular		Plural	
Pronoun	Adjective	Pronoun	Adjective
1. tiang	tiá 'l	áigang	áiga 'l
2. tila'ang	tila'a 'l	áila'ang	áila'a 'l
3. sei	se 'l	áigci	áige 'l

These forms cannot be strengthened only with *i-* but also with a suffix *-gid*, resulting in more emphatic forms of the types *ngagid*, *isci*, *scigid*, etc, and sometimes both additions are made: *iscigid*, *iaigagid*.

Used as pronouns, the demonstrative precedes the word to which they refer: *isci a u'ul*, this (is) the reason (commonly used for "therefore"); *tiagid a ul'omgelir ar ngalegol a 'ad*, these are the ~~xx~~ generations of the sons of the man; *tia 'ongelolom ol 'ad*, this is the sixth man (or, this was the sixth man). Used as adjectives, they still precede the noun, but are linked to it by the ligative article *ol*: *ngige 'l 'ad*, that man; *tirige 'l 'egibil*, those girls; *aige 'l rogul 'l blorngi*, all those things that had happened. Contrast *iaigci a me gelid*, these shall be your food; and *iaige 'l gelid*, these foods of yours.

v. Indefinite Pronouns.

The chief indefinites in Palau are as follows, and they may be used pronominally or adjectivally with the necessary introduction of the ligative article (or in some cases a possessive):

a, any: ta(ng): mesgák a ta 'l klálo, give me a thing -- rather, one thing; if "any" of a number is intended, one says, "the one of the...": mesgák a ta 'r a klálo; so a ta 'r ar 'ad, any man, one of the men. "One day" is expressed by a ta 'r a klobeséi.

another: guk ta(ng), used like the simple ta(ng): mesgák a guk ta 'r a klálo, give me another thing. In the plural, "others" are guk bó:bi(1): mesgák a guk bó:bi 'r a klálo, give me some more things. In the singular, bó:bi(1) is "some" of a quantity. The negative "no", "none" is expressed by "not" or "not one": diak a 'ad, diak a ta 'l 'ad. Diak a ngaráng, nothing. This man and others = ar wá'tia 'l 'ad.

Anyone, someone "French 'on", German 'man) is ar 'ad, men, or te, they. te dmu 'l kmong, so they say.

MORPHOLOGY OF VARIABLES

The class of words called variables is chiefly that in English known as verbs, but a certain number of English adverbs are also included. These function entirely as verbs in Palau, e.g. "not" - diak, but in the past tense aimlak; "very", besides kmal is sal, in the past silal. These are treated in this sketch as simple verbs. From this point on, therefore, Variables are referred to as "Verbs."

1. The Verbal System in Outline.

The Palau verb is complicated, not in the actual method of conjugation, but in the number of types which have to be distinguished by their different modes of behaviour in the sentence.

Verbs may be:

- (a) simple
- (b) compound
- (c) complex.

A simple verb is one that carries with it neither prefix nor infix, but is a simple root in itself, e.g. mo, go; nei, come, goub, fall. These are few in number. Palau prefers some kind of compounding.

A compound verb is one that carries a prefix. This can sometimes be distinguished as a prefix by referring back to a simple root which in an invariable of some kind, e.g. rael, track > merael, go, walk. This is parallel to Malay djalan, track > berdjalan, walk, although the prefix is different (the noun root is cognate: Palau rael = Malay djalan by strict laws of sound change, which fall outside the scope of the present Grammar).

A complex verb is one that carries an infix after the initial consonant of the root: lmu:t, to (do) again - really an adverbial invariable; tuóbed, to go out; tmoyó, to go through. In all the derived forms of these verbs the infix is dropped, e.g. ak lilu:t, I did it again; ak tilóbed, I went out; ak tiloyó, I went through. The real nature of the infixes cannot be discovered without comparison with other languages, which again lies outside the present work.

2. Method of Conjugation.

European categories of grammar must largely be set aside if the Palau verb is to be understood. Mood and to some extent tense must be treat-

ed differently. The main distinctions made in Palau lie along different lines which are:

1. distinction between Real and Unreal action (Realis and Irrealis Forms).
2. The direction in which the action takes place (Directional Forms).
3. The manner of the action, whether complete or incomplete at time of speaking (Aspect). As already shown, this affects the form of pronoun objects.

The only element really shared with European verbs is that of Voice, of which Palau possesses the Active and Passive Voices. Tense is not quite the same as in English.

A. Realis and Irrealis.

Realis indicates anything that is actual, that has occurred or will definitely occur. The future is covered by the Realis forms, contrary to expectation, by reason of the special form it assumes in Palau. Orders, however, are usually given in the Irrealis, their performance cannot quite be relied on.

Irrealis indicates an action that (a) is not taking place, did not take place or is not likely to take place - all the negatives; (b) may possibly take place but has not yet done so; (c) is hoped or intended to take place though no guarantee can be given.

Examples: 1. REALIS: statements of fact concerning

- (a) the present: ak modengoi, I know
- (b) the past: ak miodengoi, I knew
- (c) the future: ak mo modengoi, I am going to know, shall know.
- (d) completed action: ak mla modengoi, I have learned, got to know.
- (e) orders: mo masang, (go and) see it! la masang, just look, please look at it. In negative use Irrealis.

2. IRREALIS: statements of supposition or doubt about

- (a) negatives: (i) present: diak ludengoi, I don't know;
(ii) diak bo kudengoi, I shall not know.
- (b) Past or completed action: cihlak ludengoi, I did not know.

- (c) conditions: (i) in present time: a kudengéi, If I know, e.g. a kudengéi, e ngaiak bo kuloóí, If I know, I shall not tell; (ii) in the future: a kbo kudengéi, If I know (later); (iii) unrealised: alak bo kudengéi, If I do not know; (iv) unlikely: kilo kudengéi, If I were to know.
- (d) intentions: (i) positive: ak boingí, I shall bring it about; ak kulim, I shall drink; ak medengeli a bo krelií, I know what I shall do; (ii) negative: ngdiak bo kulim, I shall not drink (really a subsection of (a, i) above).

Some defining words are followed by the Irrealis because they imply something still unreal, e.g. dirgak, not yet: dirgak bo kudengéi, I don't know yet (but I intend to). Contrast this with dirke, yet, still: ak dirke mlei, I have just come.

The irrealis carries with it a set of verbal pronouns which have been dealt with on pages 9 and 10. Derived verbs are simplified in form: (i) initial m usually changes to b; (ii) in compound verbs the prefix is either omitted or abbreviated, e.g. the o- of our- and omeg- is omitted; (ii) in complex verbs the infix is rejected.

B. Directional Forms.

There are four proposed particles which indicate the direction of the action, as follows:

1. action towards speaker or place of speaking: me-, connected with mlei, to come: ak me mesáng, I come to see it.
2. action towards person addressed: igo, to come to (you): ak igóng mengitákel, I come to you to sing. In its independent form the verb is rightly igóng, as ak igóng, I am coming to you, but the glottal stop is usually missed out.
3. action away from place of speaking: mo, 'go': ak mo mesáng, I am going to see it. As in English, this has developed into a future tense, and in Palau is in fact the only form of future apart from that expressed in the Aspects.

To these may be added, though it is concerned with time rather than place:

4. action before or in front: ma: ak ma mengitákel, I sing first; I lead the singing. This is becoming rare and unknown to many Palauans. Its chief use is in the Past Tense, mle, when it shows completed action: ak mle mesáng, I have seen it.

There is also an auxiliary form composed with mo'a, showing the beginning of

an action.

C. Expression of Time.

The only formal change for tense in Palauan is the insertion of -l- after the initial consonant of a verb to mark past time. If the verb begins with a vowel this l is supported in sundry ways which will be detailed later. As divided between the Realis and Irrealis the tenses are:

<u>Realis</u>	<u>Irrealis</u>
Present	Present
Past	Past
Perfect or complete present	
Future.	

Imperatives exist only in the one form, but modifications can be made to strengthen or modify the force of an order.

The Present shows an action still proceeding: ar ngálek a mengitákel, the young people are singing; ak mesekau, I see you; kisákel e ke 'ndidem er ngák? Why are you watching me? In the Irrealis, the present is used with a future significance; "if I do this it will be well" really has a look towards the future, and in keeping with this, the Irrealis of mo, 'go', i.e. bo may be inserted after the irrealis particle a, giving a bo: e.g.

a kudengéi, If I (do) know (I shall not tell you); a bo kudengéi, If I (get to) know (later, I shall not tell you). In existing Palau books this distinction is generally blurred, because the existence of the particle a has never been realised, and the real nature of bo has been missed also, and the whole phrase is usually written abok udengei.

The Past is a strict past, i.e. it does not include the idea of completion as in English "have": ak mlel, I came, but ak mila mei, I have come. The tense shows that an action did take place in the past: ak ulum'ar, I bought; ak ultrau, I sold; ngmisael a 'ad, the man walked, went. The negatives, as explained, take Irrealis forms, but the negative adverb 'not' is itself a variable: diák, past, dimalák, and the PRESENT Irrealis is used after it: ngdimalak kudengei, I did not know; dimalák kulu'es, I have not written.

The PERFECT or complete present tense is formed by means of the past tense of ma, viz., m̄la, set before the present tense of the verb concerned: ak m̄la mei, I have come; ak m̄la 'oitekl̄i, I have sung it.

The FUTURE realis is formed with the help of the verb mo, to go, just as in English, 'I am going to see him', ak mo mes̄ang. The Irrealis future is compounded of the irrealis of mo, viz., bo, as has been explained.

Formation of the Past Tense.

The form of the past tense depends on the initial of the verb. The commonest form is the insertion of -l- after the initial consonant, when the stem begins with a consonant:

mo, go > m̄lo, went.
mei, come > m̄lei, came.

In compound verbs, the -l- is inserted as in simple verbs:

mengit̄akel, sing > m̄lengit̄akel, sang.

If the prefix is followed by an -s-, the position of the -l- changes:

mes̄ilek, wash clothes > m̄els̄ilek, washed clothes.

If the prefix is followed by -l-, the infixed -l- brings about a double -ll-:

meleḡoi, to talk > m̄illeḡoi, talked.

If an -r- begins the root, the -l- becomes -r-, which is thus doubled:

mer̄ael, to walk > m̄ir̄rael, walked.

The tendency to -il- in certain of these cases should be noted. Actually this infixed -l- represents an infixed -in- similarly used in certain Indonesian languages, especially in the Philippines, to which Palauan is related.

If the verb is compounded with a prefix beginning with o-, different forms are used, though still based on the infixing of -l-:

1. om- becomes ul-, e.g. omak, to anchor > ul̄ak; in a few instances; but more generally ulum-: om̄es, to see > ulum̄es, saw; om̄didm, observe > ulum̄didm, observed.

2. ol- becomes ul- or ulu- according to the needs of pronunciation: ol̄trau, to buy > ul̄trau, bought; ol̄dur̄ek̄el, send > ul̄ud̄ur̄ek̄el, sent.

3. Other combinations of o- initial behave correspondingly, e.g. ous̄b̄é, to use or need > ul̄us̄b̄é, used, needed; or̄énges, hear > ul̄ur̄énges, heard.

In complex verbs, the infix is rejected before the -(i)l- is inserted: nḡm̄elt, to sink > nḡil̄élt, sank; nḡm̄ilt, choose > nḡil̄ílt, chose; l̄ángel, weep > l̄il̄ángel, wept. In the transitive forms of the verb (see below, p. 16) a root vowel u or o is rejected in favor of the i or e that commonly tends to go with the infixed -l-: mer̄ú:l, to make > ru:l̄í, make it > r̄ir̄ell̄í, made

it, with an assimilation in quite modern times for riléllí; tuóbed, to go out > tilóhed, went out; melúbet, set free, transitive singular, ngubeti, set him free > ngilbeti, set him free (past time); goli, eat it > gilli, ate it; dobe'i, cut it down dilbe'i, cut it down (past time); do-eli, multiply it > dil'eli, multiplied it.

The exact form of the verb, whether dependent or independent, makes no difference to the form of the past tense, provided the Realis is used. In the Irrealis, however, variations occur, e.g. the negative past is expressed by a change in the negative word diák itself, which becomes dímlák, while the verb remains PRESENT Irrealis: ak gici, I stay > a kgici, if I stay -- a theoretical difference only not one of sound -- but: ak gili-ci, I stayed > dímlák (k)gici, I did not stay. Here the bracketed (k) would never be either written or sounded, but it is important theoretically, and the other persons show the same difference: dímlák kongici, you did not stay; dímlák legici, he did not stay. In other instances the correct form of the Irrealis will appear, e.g. ak umés, I see > diák kumés, I do not see; dímlák kumés, I did not see; dímlák kisáng, I did not see him.

D. ASPECT

As in Russian, so in Palau, distinction is made as to whether an action is complete or incomplete. In English this distinction is made by tense forms: I am seeing, I have seen, etc., sing auxiliaries. The Aspect, whether Perfective or Imperfective, is shown in Palau by the form of the pronouns suffixed as objects. These have been treated briefly on p. 10.

E. TRANSITIVE AND INTRANSITIVE.

One of the most fundamental distinctions in Palauan is that between an intransitive verb and a transitive verb, i.e. between a verb that has no object and a verb that has an object.

A verb may be intransitive by nature, and is called Naturally Intransitive, e.g. moráel, to walk; it may also be Functionally Intransitive, as umés, to see > ak umés, I see. If it is desired to use a verb in this form transitively, the preposition or is inserted after it: ak umés or kau, I see you. Some verbs of the Naturally Intransitive type can be made transitive in Palauan in a way impossible in English: ak a'áel or a belú, I walk to the village, but also ak remolif a belú, although the latter is said to imply rather 'I can walk to the village' than that I am actually doing it.

The formation of the transitive is difficult, and without detailed phonetic examination of the language and comparison with other related languages only very approximate rules can be given for the formation of the transitive. There are actually two transitive forms, one used when the object is in the singular and the other used when it is in the plural. Although it has been stated on p. 10 that the intransitive form with er is used to replace a transitive only in certain instances, yet the tendency nowadays is to use this intransitive with er increasingly widely, so that it is accepted that ak ulumés er a bós = ak milsá a bós, = I saw the boat. The distinctions drawn by Walleiser are losing their force. Nevertheless it is necessary to know the transitive forms, as Palauans themselves make wide use of them.

Two aspects of the problem have to be discussed: 1. the form of the verb, 2. the nature of the object.

1. Nature of the verb as apart from the object mentioned: each verb has a transitive singular and a transitive plural, according to the number of the object. Thus from mengitákel, sing, come ak 'oitaklí, I sing (one song) and ak 'oitákel, I sing (more than one song).

The form of the transitive depends on the accentuation of the verb. Vowels before a main accent tend to be eliminated or reduced; those under the main accent are kept. In forming transitives, all prefixes of the verb are rejected, and the original root form is restored. What this original root is can only be gathered from the participles and gerund, so that a beginner in the language has practically to learn each one empirically, as in learning the principal parts of Latin verbs. It is here that one of the chief difficulties of Palau lies.

In the singular, transitive forms of the verb end in -i, accented, or in -r preceded by a vowel and accented. Which is required in a given case Walleiser was unable to say, nor is it possible to say except perhaps by comparison with other languages - which again is not practicable for a learner. Examples:

Intransitive	Root	Trans. Sing.	English
melóik	ngoik	ngoikí	To dance
melúbet	ngúbet	ngubetí	To set free
meláta	ngáta	ngote'i	To rinse
omail	bail	milí	To clothe
	(bail = clothes)		
meráder	ngáder	ngoderí	To accompany
esí:k	si:k	si:kí	To look for

The ending in -r.

meluis	suis	suisur	To set fire
mesóng	song	songár	To sharpen
mesu'	su'	su'ar	To borrow
olongeséu	ngeséu	ngosuír	To help
merérd	ngerérd	ngoredí	To hoist
omák	wak	mukír	To anchor
(wak = an anchor)			
ogér	ger	gorír	To ask
ongíng	ngoiing?	ngoiingír	To collect
lmángel	lángel	longelír	To wrap (for)
melám	ngolám	ngomír	To smoothe

Obviously the most practical method of dealing with these irregularities is to learn the variable parts of the verb as they occur.

Transitive Plural: firstly the suffix -í or -g of the singular is omitted. This requires a readjustment of accent, and consequently in some instances of the vowels of the word. Then an infix may be inserted after the first vowel of the root. This is usually either an m or an u, but such insertion is not universal. Some verbs do not have it.

Examples: 1. Infix m:

Intransitive	Root	Trans. Plur.	English.
melata'	ngáta'	ngmata'	To rinse
ogér	ger	gmer	To ask
olsesei	sesei	smesei	To move
osí:k	si:k	smi:k	To look for

2. Infix -u- if the stem contains m, b or glottal stop:

Intransitive	Root	Trans. Plur.	English
melim	(ng)im	ngum	To drink
merámes	rámes	ruámés	To separate
mesébeg	sébeg	suébeg	To step on
meléseb	séseb	suéseb	To set fire

Even here there are occasional departures from type, however, e.g.

melíbas	síbas	sóibas	To trip up
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The transitive forms given above presuppose that the object is in the third person singular or plural. If it is in any other form, the suffixed pronoun objects are used, as in the Tables on pp. 9 and 10.

C. PARTICIPIAL FORMS

Besides the transitives, two other forms of the Palau verb are derived from the simple root, without prefixes. These are the gerundives and the past participle passive. Both are really forms of the Passive Voice. The gerundive shows something that must be done, ought to be done; the participle shows something that has been done. Both are primarily adjectival in function, but from each can be formed a word that functions as a noun. Thus, erénges, to hear, has a gerundive rengókel, "needing to be heard", "should be heard", with its noun derivative, a renglóek, something for my hearing, something I must hear. This form then serves as passive gerund, a verbal noun, as in the example based on the word melemáll, to destroy: a telemáll or a 'Oriar a dimlak l'ungíl, "the destruction of Koror was not a good thing", lit. the-being-destroyed of... Also, ta'a 'ogodóngall? Who is to be called? from mege'dóng, to call. The participle of the passive is 'ogodóng and is used in e.g. ngará 'ogodóng? What has been called. Very frequently the participle is just the root or stem of the verb, though it often carries an infix -l- as the sign of past time.

Tables of the forms of these two parts of the verb will be given first, followed by examples in sentences. The gerundive ends in -l, which is the third person singular possessive, "its being (killed, etc.)"; the participle has no suffix.

Intransitive (<u>bala'</u> = arrow)	Root	Gerundive	Participle	English
<u>omála'</u>	<u>bála'</u>	<u>bele'áll</u>	<u>bele'</u>	To shoot an arrow
<u>mengóit</u>	<u>ngoit</u>	<u>'eitel</u>	<u>'elóit</u>	To throw away
<u>oltút</u>	<u>otút</u>	<u>otutú:l</u>	<u>ultút</u>	To suck
<u>melgákel</u>	<u>tegákel</u>	<u>tgekíll</u>	<u>telgákel</u>	To support
<u>melím</u>	<u>ngím</u>	<u>ilúmel</u>	<u>nglim</u>	To drink
<u>melóik</u>	<u>ngóik</u>	<u>ngikáll</u>	<u>nglóik</u>	To dance
<u>omúlt</u>	<u>bult</u>	<u>blútel</u>	<u>blilútel, blult</u>	To turn over
<u>meleákel</u>	<u>'ákel</u>	<u>'e:kíll</u>	<u>ileákel</u>	To cut
<u>omós</u>	<u>bes</u>	<u>oséngel</u>	<u>ulós</u>	To see
<u>osí:k</u>	<u>si:k</u>	<u>siókel</u>	<u>selí:k, klókel</u>	To see

tmak

tak

tekiáll

telák

To tread on.

Examples of these forms:

1. GERUNDS: a uldekiáll a dáon, the gathering of the sea.
a utultuléi a tógol, the meaning (use) of the word (act).
2. GERUNDIVES: a dalál a 'alobíl or a ngalegél, the mother must carry the child under her arm (also 'had to carry')
a babiér or ngak a riríd, the ngsiókel, my book is lost, and must be sought (= I must look for it).
ng'eyóll a damak na lemei kedegeorir, (you) must wait for my father and we shall ask him.

In this last example, the dictionary form of the verb gyéll is me-nyéll, wait for; the literal translation is "must be awaited my father". A gerundive cannot take any subject but third person.

3. PARTICIPLE: le mesubedau ol kme e ngtelemall e ngdiák, Tell me whether it has been destroyed or not.
Ak isáng e ngseaur 'o'íl a babi, I saw that the pig's feet had been tied.
Ngililángel a tall ngálek e ak bo kumes e te kakoád e a tang e sulunk a 'iul ngiga 'l tang, "A boy was crying and on going I saw that they were fighting and one boy was getting his hair pulled".
Ak mleí e ng-nglim a milk, I came and the milk had been drunk. (milk is borrowed from English; ng- before nglim is the third person singular subject, 'it'.)

It is thus clear that three uses have to be distinguished:

1. Past Participle Passive: a blai a rru:l, the house has been built
2. Gerundive (also passive): tia 'l blai a ruóll, this house must be built.
3. Gerund (active): a 'omeru:l a blai a meríngel, the building of a house is difficult.

The gerundive may precede or follow the noun: "arithmetic is difficult" is either ngmeríngel a 'o'ur or a 'o'ur a meríngel; similarly, "the arithmetic must be learned" is either a suóbel el 'o'ur or a 'o'ur a suóbel. The participle, on the other hand, as an adjective, precedes the noun and is linked to it by ol: a selub el 'o'ur a mle kmal meknit, the arithmetic learned was very bad.

Note again that the gerund (=verbal noun) is active, and does not take the article a:

ngarngi omori:k el blai: there is house sweeping going on.

ngarngi omngaus el bail er tiang, there is weaving of cloth being done here.

omugelél a mlai er tiang a diák el ungíl, boats should not be anchored here (lit. its-anchoring the boat here is not good).

G. PREFIXES TO VERBS

It has been shown that most verbs are either compound (with prefix) or complex (with infix). The complex verbs are not derived from simple stems which exist separately in Palauan, though it can be shown that such simple stems are found in cognate languages. Thus lungángel, weep, is to be connected ultimately with Philippine and Malay tangis, though the phonetic changes involved in the entry of words into Palau are so complex that it is usually difficult to trace the original. Whilst compound verbs (with prefixes) usually do not exist in a simple form in Palau, it is easier to trace them in other languages, and to trace the prefixes with which they are compounded. Moreover, these prefixes usually have a meaning in Palauan itself, and to some extent they are changeable according to the shade of meaning required in the verb. The nearest relatives of these prefixes are found in the Philippine languages, and other kin not far removed in Javanese and Malay - but this study is outside the present scope.

1. Prefix me-. This takes on a number of forms, meng- and mel- being the commonest. Actually in other languages the two groups are separate, me-ng and me-l being double prefixes. In many cases words prefixed with me- function as adjectives: rakt, sickness > merákt, sick; saul, weariness > mesaúl, weary. But one normally says ak mesaúl, ko mesaúl, ngmesaúl, I, you, he, etc. is sick. Hence rk these forms also serve as verbs, and verbal suffixes can be added to them, e.g. ak mesuláng, I am tired of it - the alteration of accent producing as usual an alteration of vowel.

If the added prefix is used, the root form is men-. This, however, brings about a number of phonetic changes, because n is no longer a Palauan sound at all except before d and sometimes b. Everywhere else it has become l, so that an original men- becomes mel- in Palauan. This again produces phonetic changes when it is united with the first consonant of the verbal root. Usually this consonant is lost, but k, g and the glottal stop cause the prefix to become meng-. Thus:

Root	Prefixed form	English
tabt	mlábt	To peel, husk
séseb	mléseb	To burn
lâbel	m lâbel	To wash hands
'ar(e)m	mangâm	To try, test
kedung	mengedung	To tame, rear
'am	mengâm	To break off

A few remain uncertain:

sar(e)s	merârs	To stake down
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Probably the following r has assimilated to itself the theoretical mlars. Others again, are explicable if the root in other languages is known: Malay djalan, way, is Palau racl; in meracl, walk, go by road, the r is thus original.

These forms are normally intransitive; the transitive singular and plural is formed from them on the basis of the original root. The choice of whether the transitive should be expressed by the intransitive with er or by the shorter transitive form, rests on two conditions; firstly, if the verb is inceptive the shorter form is used with the second class of pronoun object, as already detailed; secondly, and especially in past tenses, the long form is used if the stress rests on the action, the verb, but the short form if the stress is laid on the object. (See J. E. Waller's examples may be quoted here:

1. Long form: Ke mlegra? Âk mlongelôbed er a Bollôl. What did you do?
I struck Bollôl.
2. Short form: Ta'a 'om'illebed? Âk 'ilebed a Bollôl? How did you
you strike? I struck Bollôl.

Similar distinctions are made in the Malay forms with men-, meng-.

2. Prefix om-. This prefix is added mostly to invariable roots (nouns) and serves to make them into verbs. It is neither transitive nor intransitive in itself. Thus:

'ar, price	om'ar, to pay a price.
gar, medicine	omgar, to administer medicine
udôud, money	omôud, to give money, pay
'as, soot	om'as, to paint black

Occasionally a change of meaning results as between ml- and om-:

mlâm, to drink	omngim, to give a drink (to).
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If a verb gak begins with a changeable consonant, that consonant is lost:

'ogal, torch	omegal, to go with a torch
bre:r, raft	oméré:r, to travel by raft

ngmolt, to sink

> ol(c)ngolt, to cause to sink

These verbs, though formed from originally intransitive roots, are of course as causatives themselves transitive and take the endings of such verbs. The -l- of the prefix is itself lost in the transitive so that oltút, to cause to sink, has trans. sing. utubúr, trans. plural utút.

5. Prefix ka, kai-. These are prefixed to the verb to show reciprocal action, "each other".

<u>olngeséu</u> , to help	>	<u>kaingeséu</u> , to help each other
<u>nekoád</u> , to kill	>	<u>kakoád</u> , the fight each other.
<u>omís</u> , see	>	<u>kaswés</u> , see each other.

Thus: we shall see each other again: kedelmu:t lao kaswés. This prefix can also be added to some invariables to give a similar sense, only in this case the resultant word is a noun: sa'al, male, > kaus'elei, (male) male friends; but, spouse > kaubú, husband and wife.

II. THE PASSIVE VOICE

Palau occupies an unusual position among Pacific Island languages in that it possesses a developed, inflected Passive voice: ak umés, I see > ak mowés, I am seen. The participle already treated is a Passive, but treated in the given context because it formally resembles the gerund & and gerundive. The Passive is found in both Realis and Irrealis and in all the tense forms. It cannot, of course, take an object, and therefore inceptive forms and suffixed pronouns in general are not involved.

Formation of the Passive. Here again, Palauan is not particularly regular, and some learning has to be done empirically. The commonest method of forming a Passive is to change a consonant in the first syllable of the stem. The essential is that the root form is recovered, as in the formation of the transitives, but the prefix is retained. Examples of this formation:

<u>mengitákel</u> , to sing	> Passive: <u>me'itákel</u> , be sung
<u>mengeredo'ed</u> , roast	<u>me'eredo'ed</u> , b. roasted.
<u>mengi:l</u> , wait for	<u>me'f:l</u> , be awaited

<u>mengind</u> , cut (hair)	>	Passive	<u>megind</u> , be cut.
<u>matemall</u> , destroy			<u>matemall</u> , be destroyed
<u>merórt</u> , cut through			<u>metórt</u> , be cut through.

Verbs with prefixes o-, and ol- usually form passives by substituting mo- or mu-

<u>obés</u> , forget	>	Passive	<u>mobés</u> , be forgotten.
<u>omés</u> , see			<u>monés</u> , be seen.
<u>olengit</u> , ask, beg			<u>mongit</u> , be asked, begged

In some instances there is a change of m to b as in the formation of the Irrealis active:

<u>ománg</u> , bite	>	Passive	<u>obáng</u> , be bitten.
<u>omróbar</u> , tear off			<u>obróbar</u> , be torn away.

Finally, there are a few verbs which have no formal change for the Passive, such as mesúbed, to tell; mesárd, to separate.

In the Passive there is no change for the Irrealis; ak mowés must be taken as "I am seen" or "If I am seen", according to context. There is, however, the usual change for the past tense, i.e. the insertion of -l- after the initial consonant; ak mlowés, I was seen. If, however, the perfective mla is brought in, this latter can change into bla for the Irrealis, as it is an active auxiliary (Directional Form). The form of the subject pronoun gives the only key as to whether Realis or Irrealis is being used, so far as the form is concerned. Of course, if ak mowés is Irrealis, it ought to be spelled a knowés, but this is not usually done.

The Past Participle is thus seen to be the key to the form of the Passive Voice of a verb.

I. FREQUENTATIVE VERBS.

A frequentative verb is one which shows that an action is repeated a number of times. Not all verbs in Palauan can take on frequentative forms, but a number do reduplicate one or more syllables to show repetition of the action, e.g. merúgum, to break into pieces > mmerúgum, to break into very small pieces, to crumb or powder a thing. Other verbs exist in a frequentative form, such as sibreburk, swollen in a number of places, which connects with eburk, be swollen and burk, a swelling.

3. Principal Parts of Verbs.

In order that the various forms of a verb may be understood, it is necessary that certain of them be known off by heart, so that others can be formed from them as required. These are called the principal parts of the verb, and embrace the following:

1. The root (whether theoretical or used as a noun)
2. The independent or intransitive form.
3. The transitive singular.
4. The transitive Plural.
5. The Gerundive.
6. The Past Participle Passive.

If these are known, any required part of the verb may be constructed.

Examples:

English	Root	Independent	Trans. Sing.	Trans. Plur.	Gerundive	Participle
Stick	si:k	osi:k	si:kí	sui:k	siókkel	sulí:k
Ask	gér	ogér	gorír	guér	gri:l	glér
Remove	seséi	olseséi	ulsésingoi	suséi	oseséll	ulseséi
Tie up	rénged	merénged	róngedí	roménged	rengó ol	rrénged
Drink	(ng)im	ngim	ngilí	nguim	ilúmel	nglím
Eat	kal	mekgáng	kolí	kolináng	koléll	klál
Shoot	ólala'	omólala'	mole'í	ólala'	olóló'ál	olálala'
Put	ós	molí's	óssongí	omós	óssóngel	dólsóngel
See	wís	omós	ossáng	mes	osó gel	ós
Take	wai	molái	ngu	nmai	ngéu:l	ngláí
Carry in hand	tígo	molígo	tiguí	tmígo	tegól	telígo
Destroy	tomáli	molimáli	tomelí	tomáli	---	telemáli
Pole canoe	síges	molíges	sígesí	smíges	sogókel	silíges
Help	ngeséu	olngeséu	ngesuí	ngesé	ngesuí:l	ulngeséu
Leave	'aus	men'aus	'ousí	'omáus	'owígel	'eláus
Speak	togói	mologói	togingí	togói	tegiúngel	telegiúngel

The next Table will show the arrangement of Realis and Irrealis and the tenses according to the principal parts of the verb, in a few typical instances from which others can be deduced.

tenses, etc.

	<u>TRANSITIVE</u>	
	<u>REALIS</u>	<u>IRREALIS</u>
	<u>SINGULAR</u>	<u>PLURAL</u>
Present	timellí	temáll
Past	tilimellí	tilimáll
Perfect	mal tome- llí	mala tomáll
Future	mo tomellí	mo tomáll
Imperative	bo mtomellí	bo mtomáll
Passive base		

1. Root: temáll

Present	'oiteklí	'oitákel
Past	'iliteklí	'ilitákel
Perfect	mala 'oite- klí	mala 'oitákel
Future	mo 'oiteklí	mo 'oitákel
Imperative	moiteklí	moitákel
Passive base		

2. 'ITÁKEL to

ungiteklí	ungitá
'iteklí	'itáke
---	---
---	---
---	---

Present	mesá	mes
Past	milsá	mil(e)s
Perfect	mala mesá	mala mes
Future	mo mesá	mo mes
Imperative	mo mesá	mo mes
Passive base		

3. WES: to see (

(i)sá	(i)s
(i)lsá	(i)l(
---	---
---	---
---	---

all: to destroy.

INTRANSITIVE

AL

all
rall

INDEPENDENT

PARTICIPLES

melemáll
milleráll
mla melemáll

telenaol
teleraáll

mo melemáll
bo melemáll

metemáll

to sing.

tákel
kel

mengitákel
mlengitákel
mla mengitákel

'itikáll
'alitákel

mo mengitákel
momitákel
me'itákel

(-SA_G if no noun object).

s
l(e)s

omés
ulumés
mla omés
mo omés
momés
mowés

wés
uluwés

K. THE NEGATIVE.

Before the conjugation of the verb can be presented in tabular form, the method of expressing the negative must be understood. There are three different ways of expressing this, according as the verb is Realis, Irrealis or Imperative.

A. REALIS

Present, Perfect and future: diák; Past: dimlák.

Each is followed by the verb in an Irrealis form, but those with Prefixes 1 and 2 do not change initial m into b, so that the fact is not apparent. See examples below involving melóik, dance; me'iwáiyu, sleep, and mad, die.

1. Treated as verb in third singular impersonal, diák acts as a verb in its own right, or is followed by a:

ngdiák lenga 'r ngi a bos, there is no boat.

ngdimlak lenga 'r ngi a bos, there was no boat.

ngdiák a monga a rodo', there shall not be an eating of the fruit, i.e. you shall not eat the fruit.

2. Treated as a verbal adjunct taking the irrealis:

diák kudengei, I don't know.

diák kemedengei, you don't know.

diák lodengei, he does not know, she does not know.

diák bo mengang! Don't eat it!

diák ko mad, you shall not die (plural).

dimlak lodengeli, he (or they) did not know him.

dimlak ko besrak, you did not give it to me.

ise'l 'ad a dimlak lemodur', that man was not sent.

3. Treated as a verb joined to a following verb by the ligative:

kom dimlák el melóik, you (plur.) did not dance.

te dimlak el wes, they did not see.

te dimlak el renges, they did not hear.

B. IRREALIS

In the irrealis the negative is a lak, from lak, to cease. It is generally but unjustifiably made into one word, alák. There are no changes for tense in this word.

a lak ktu, if I enter, etc, from ak tnu, I enter.

a lak ke wlo'iwaiyu, if you had not slept.

a lak ke wongedmók er ngi, e ngretewáll, if you don't take care of it, it will be ruined.

C. IMPERATIVES

In the imperative the construction is really "cease from..." and lak is used without the a found in the irrealis. Supporting vowels are used between lak and the following verb, which are regulated by the vowel used in the imperative positive.

D. THE TABLE OF CONJUGATION

The actual formation of tenses, aspects, etc. is the same for all verbs. The rules of change for Aspect and tense have been listed already; the verb is conjugated by means of the subject pronouns given on p. 109, no matter what the verb. It is sufficient, therefore to give one example from which others may be built up.

In these examples, Malleser's model has been followed to the extent that the perfect and future tenses are omitted from the table. These do not occur in all the forms (directional forms). The Perfect tense is the same as the Past Tense of the ma Form of the verb; the future tense is the same as the mo Form, present tense. In the Imperative mood, the 1st. person singular is not supplied; the future tense would have to be used for "let me" but the 1st. plural inclusive "let us" is found, and the third sing. and plural "let him" and "let them" are both present. In the Form 3 column, certain persons are missing, as it is obviously impossible to say "you come in to you", though it is possible to say "he comes in to you", etc.

In the example chosen, a phonetic change takes place in the 1st. person singular present tense, active voice, namely, p become y.

example: omés, to see.

Forms: 1. omés, to see. 2. me omés, see hither you. 3. igo omés, see towards him. 4. mo omés, see towards him. 5. na omés, see first.

The limitations of the Table has been explained on the preceding page.

ACTIVE VOICE

=====

A. RWLIS

	FORM 1	FORM 2.	FORM 3	FORM 4	FORM 5.
Present	ak omes ke omes ngomes ked' omes aki omes kt omes t'omes	ak me omes ke me omes ngme omes kede me omes aki me omes ko me omes te me omes	ak igo omes ---- ngigo omes ---- aki igo omes ---- t'igo omes	ak mo omes ke mo omes ngmo omes kede mo omes aki mo omes ko mo omes te mo omes	ak na omes ke na omes ngna omes kede na omes aki na omes ko na omes te na omes
Past.	ak ulomes k'ulomes ngulomes ked' ulomes aki ulomes kt ulomes t'ulomes	ak mle omes ke mle omes ngmle omes kede mle omes aki mle omes ko mle omes te mle omes	ak iligo omes ---- ngiligo omes ---- aki iligo omes ---- t'iligo omes	ak mlo omes ke mlo omes ngmlo omes kede mlo omes aki mlo omes ko mlo omes te mlo omes	ak mla omes ke mla omes ngmla omes kede mla omes aki mla omes ko mla omes te mla omes
Imperative					
Sing. 2.	domes	be mves	----	bo mves	ba mves
3.	lomes	lebe lemwes	ligo lomes	lebo lemwes	leba lomes
Plur. 1.	domes	debe domes	dige domes	debo domes	deba domes
2.	momes	be mves	----	bo mves	ba mves
3.	lomes	lebe lomes	ligo lomes	lebo lomes	leba lemwes

B. IRREALIS

Present.	a kumes	a be kumes	a kigo kumes	a bo kumes	a ba kumes
	'omomes	'ope momes	'omomes	'ope momes	'aba momes
	a lomes	a be lomes	a ligo ngomes	a lebo lomes	a leba lomes
	a domes	a be domes		a bo domes	a ba domes
	aki momes	aki be momes	akigo momes	aki bo momes	aki ba momes
	'omomes	'o bo momes		'o bo momes	'o ba momes
	a lomes	a lebe lomes	a ligo lomes	a lebo lomes	a leba lomes
Past	a kulomes	a ble kumes	a kiligo kumes	a blo kumes	a bla kumes
	'o mulomes	'o ble momes		'o blo momes	'o bla momes
	a lulomes	a ble lomes	a liligo lomes	a ble lomes	a bla lomes
	a dumes	a ble domes		a blo domes	a bla domes
	aki mulomes	aki ble momes	a kiligo momes	aki blo momes	aki bla momes
	'o mulomes	'o ble momes		'o blo momes	'o bla momes
	a lulomes	a leble lomes	a ligo lomes	a leblo lomes	a lebla lomes

IMMUTATIVE: verbal: omés, to see

nominal: 'omés, seeing; 'osengé (Occasionally 'omesengé),
not seeing.

PASSIVE VOICE

Here the forms are precisely the same as far as the subject pronouns are concerned; only the stem of the verb changes. The passive of omés is mowés, which is therefore the basis: the present tense is ak mowés, the past ak mlowés in the first form of the Realis; the Irrealis does not change the stem, but only uses the irrealis subject pronouns: present a kmowés; past a kmlowés. The other forms are constructed as in the Active, but the main verb takes on the passive: a ble kmowés, if I came (or had come) to be seen. The formation of the Gerundive and the Participle has already been explained. (P. 17).

3. Adverbial Variables.

This name is given to a group of words which are usually translatable into English as adverbs, but which definitely function as verbs in Palauan. They comprise:

Present	Past	English	Notes.
kmal	kmal mle	very	
sal	silál	extremely	stronger than <u>kmal</u> .
diák	dimlák	not	
dirgák	dimlergák	not yet	
dirrék	dimlerék	also	
lmú:t	lilu:t	again	
sini:'	sili:'	near(ly)	cf. <u>o:lsi:</u> , to approach
ime:d	kile:d	near(ly)	
dmak	dilák	with	cf. <u>oldák</u> , to put together.

Most of these words do not use imealis forms, and they tend to be followed by the ligative el. Examples:

ngi a kmál mlo mere'ed el merael, he walked very quickly.

ngkmal bo lore'ed el merael, e ngaiák a sebe'ek el mngu, if he walks very quickly I cannot catch him.

dirgák a be lmellómes a rengúk, I do not yet understand (lit. has not yet become light my heart).

dimlergák a be lemllómes a rengúk, I did not yet understand.

dimlák a mle na'as a rengúk, I am not astonished.

dimlák kbarát a uaua, I did not hide the money.

ngi a lmú:t el mei, He is coming back.

ak silal silé'er, I was extremely ill.

nglilu:t el me 'r a belú a 'ad, the man came back to the village.

The verbal nature of certain of these words is clear from the fact that they can take verbal prefixes, as shown in the notes column above. One may be more fully illustrated, to show this essentially verbal nature, al-

though it is rarely that it can be translated as verb in English. Examples of dmak, be with, accompany, with, along with:

msanges el cuak er a bras, cook it with rice, lit. cook it so that it accompanies rice.

aki dmak ngak ma ngi, we go together, he and I, I accompany him.
be'erei a 'olu'es ma peng el dmak, put the pencils and pens to-

ak mil'erei a 'olu'es ma a peng el dmak, I put the pencils and pens together.

ngak ma a se'elik a dilak el meng, my friend and I went together.

lit. I and my friend were-together as-regards going.

er 'elsel a bai ar rubak a ririborob el dmak, inside the bai the chiefs were sitting together.

There is also the word obénggel translatable as "companion": ak me obenggem: I will be your companion, I will go with you.

The word lmu:t, '(to do) again', 'to repeat (an action)' takes on irregular forms in the normal way, i.e. by omission of -ng, and is shown in the following examples:

kla ke lmu:t el ru:li? Are you doing it again?

nguiak klu:t el ru:li? I am not doing it again.

At lilu:t el tau, I came in again.

ngaimlak klu:t el masang, I did not see him again.

'o mbo mlu:t el melu'es, e ngbai mo ungil, if you write again, it will be better.

a bo lak klu:t el mei, if I don't come again.

amko ke meru:l er 'eli, me nguiak klu:t el meru:l er ngi 'el-

'ang, if you had done it yesterday, I would not be doing it again to-day.

These examples make it quite clear that the categories of European grammar cannot be transferred to Palauan, as they cannot to most other types of language, without considerable modification, and the introduction of some new terminology.

[illegible]

PHONETIC VARIATIONS

Other words which vary in this manner include the common amu(ng), to say, and lmo(ng), the sign of quotation (See section B, 1, below). There are some which theoretically give occasion for both forms, but never seem to occur in the "free" form, e.g. 'edao(1), holy, which by nature is nearly always linked to another word which it describes. This is so even when it is not the case in English, e.g. in the Palau version of the Lord's Prayer, "Hal-

loved by Thy name" is be le'edaol a igkle'm.

Having made clear these phonetic variations which are due to the position of the words in a sentence, it is now possible to consider Syntax in general.

1. THE PHRASE

Two sorts of phrases occur, (a) those in which a noun is the centre (b) these in which a verb is central. Each will be treated separately.

(a) Noun Phrases.

The general principle in Palauan is that the noun comes last in its phrase, and all words dependent on it in any way are linked to it by means of el. This has been made clear in the treatment of el (p. 5), and only a few extra examples of more complicated cases are needed. A series of words forming one idea descriptive of a noun may be placed before the noun, and linked to it by el:

a mle melák el dífl, a married woman, lit. a became-married woman.

a mad ma me'ut el lius, a dead and decayed coconut tree
a bek el moklóu 'l bílis, all the big dogs (both bek and moklóu require the li active)

a bek el ungí ('l) ródc', all the good fruits. (the second el is theoretical, but not sounded after -l).

a betók el megegmanget el gear gár, many tall trees.

aigo 'l diák el sal gegemánget el gerregár, these not very tall trees.

If the noun is plural (even though it carries no outward sign of plurality because it does not refer to a person), descriptives standing before the noun require the plural form. This is made in two ways, as was mentioned at the foot of page 7. This plural form is normally found by prefixing me (before an e in the next syllable it may become mo as in moklóu, the plural of klóu, big). : a moklóu ma kekeré 'l belú, large and small villages: here the second word does not assume a plural form: the first prefix is made to serve for both, but it is possible to say a mlai a di meke-kekeréi rogú, the canoes are all small. Secondly, according to Walleiser, di is used as plural prefix to adjectives that begin with me or a vowel: this di, however, means 'only', and is not a real plural sign at all; his

example, ar málek a di mesengáged, is really, "the chickens are only thin".

Some adjectives are partially reduplicated in the plural, as in the examples on the preceding page:

gemánget, tall, long > Plural, gegemánget
gedéb, short > gegédéb

The plural prefix me is then added to the reduplicated forms: a meggedeb el geriegár, short trees.

If the descriptive is itself modified by another descriptive, the second precedes the first: a kmal meketéket el mlai, a very long canoe; kmal modifies meketéket, but as an adverbial descriptive does not require el. Other examples will show expressions completely different from the English:

telgib el mengi:l, (let us) wait a moment!

ngkmal mesisi:l el loreor, he is working very hard.

kmal meketéketall el kungi:l er kau, I have been waiting a long time for you.

The el in this last example is midway between a simple ligative and an expression of purpose, and further examples of the second usage will be found in the last part of this section on Syntax. The word di is very frequent in a diminutive sense and will be mentioned in the section on Verb Phrases.

Reduplication is also used to diminish the force of the descriptive, as gedéb, short > geggedéb, shortish; mekingit, bad > mekikingit, somewhat bad.

An English relative clause, involving "which" or "that" is rendered in Palaun as a descriptive, preceding the noun referred to, and joined to it by the ligative article:

a blá lobogák el babiér, the was-given-me book, the book that was
el wa 'l dilung er ar damád el tóggoi, according to the word that
was spoken to our fathers

er 'el' al mong, from this day forward

se 'l mlá me morók el buil, last month (that become-gone-finished month).

mla mo edei el klebesei, three days ago (have-become-finished three days).

If there is no expressed noun, the ligative construction is still used:

tirigo 'l ulumés, those who saw,

exactly parallel to:

ngigá 'l meóud el megí:s el 'ád, the man who get up early.

or, tebló 'l klou 'l llómes, two great lights.

(b) Verb Phrases

The same general principle holds whether the centre of the phrase is a noun or a verb: descriptives or modifiers precede. Thus a kmal beluak, my proper village, my native village; and mo kalou mesisi: el moreor, work very hard; mo lou 'l melim a ralm, drink plenty of water. Two of the common verbal modifiers require mention: kmal, very, and di, only.

Kmal, very, very much, precedes the verb immediately: ngkamal mlo ungil, it was very good; ak kmal medungil, I know him very well; 'eli ak mlo 'r a Ngobuked o mlo dokimos or a 'uil, ak kmal mlo obul, I went to Ngobed and was caught in the rain, so I was much inconvenienced.

Di means only, just, and it is used sometimes in the sense of "with-put purpose": a di morael, I'm just walking (nowhere in particular); to di meli:l, they're just playing (this word sometimes has bad connotations). Used after a = if, it is commonly employed to generalise the "if" in a way that has no exact English equivalent: mekng'it or a bedongid a di domogar el meketoket or a klebesi, it is bad for our bodies if we (should chance to) stay up late at night, "saying up late is bad for the health". In the word diblo'el the di is so embedded that the compound can be safely treated as a single word, "always". Finally, used immediately with a verb, di has a diminutive force, and involves partial reduplication of the verb. Walliser's examples here are given with sosel, 'a little' infix:

meli:l, go for a walk > di meseseli:l, walk about a little; past tense: di melseseli:l.

The infix sosel, however, has the peculiarity of varying its consonants to match those of the verb into which it is infix:

merael, go > di mererorael, go just a little (Past di mererorael).
mengitakel, sing > di meng'e'itakel, past (di mlong'e'itakel).
omogal, to sail > di ombobogal (Past, di ulumbobogal).

Mention needs to be made of certain words which function as verbs in Palauan but are adverbs in English. These have been referred to as adverbial variables on p. 23, but others are included, e.g. "quickly" is mre'ed, and "slowly" "late" is me'ud, both conjugated, and linked with the complement by el: as, ak mo me'ud el mei e ngmo diak a gall, If I am late in coming there will be no food; ak mre'ed el mer'el, I walk quickly; ak mlo me'ud el mei, I was late coming, I came late. In these instances the past tense is given by the 2nd. or 4th. form of the verb rather than by the 1st. form, as in the preceding examples. The words can also be used alone: mo mre'ed a gall: be quick with the food! Hurry up with the food!

2. The Clause.

A clause is distinguished from a phrase in that it both contains a verb and can stand alone by itself as far as complete sense is concerned; verbal phrases do not fulfil the latter obligation.

The general principle of the arrangement of words in a clause is that the verb is placed before the subject, unless special emphasis is placed upon the subject. If the subject comes first, then special emphasis upon it is intended. Thus:

Ngililángel a ngálek, the boy wept

A ngálek a lilángel, the boy (it was who) wept.

The final translation into English may be the same in both cases, but in the former instance the emphasis (if any) is on the weeping, in the latter it is definitely on the boy.

This matter of emphasis is important in Palauan. It may influence (a) the word-order and (b) the form of the verb.

Word-order: the normal word order in a Palauan sentence containing only a pronoun as subject is

subject - verb - object.

as: ke milsá a ngálek?
 you saw the boy?

But if the subject is a noun in the 3rd. person, either singular or plural, the verb precedes the subject in normal instances, thus:

Verb	subject	object
nguilúms	a ngálek	or a bilis
saw	the boy	the dog

In the plural te replaces ng: te lilángel ar ngálek, the boys wept.

In there is emphasis on the subject, then the subject comes first in the clause, and is linked to the verb by the particle a:

a ngálek a lilángel, the boy wept.

This implies, "not the girl", or some such contrast. In the plural this a does not become ar, i.e. it is not the article, and the verb is not being treated as a noun:

ar ngálek a lilángel, it was the boys who wept.

The nature of this a lies outside the scope of this Grammar. It is used with pronouns of the first and second person if the emphasis is on the subject, e.g. ngak a 'ilitekli, it was I who sang it; kau a 'ilebedau? was it you who hit me?; aki a milsáng, It was we who saw him.

In the following questions and answers, the emphasis lies in the

question on the interrogative word, which thus comes first, and in the answer on the action, so that the verb comes first:

Ngará ke dmung? Dimlák kdu ngaráng. What did you say? I didn't say anything.

Ngará 'l diling? Ngulogér or a ngklem. What did he say? He asked your name.

Form of the Verb: This has already been treated on p. 10. Certain specific usages remain now to be considered.

(a) Verbless Sentences.

In spite of the statement that a clause contains a verb, there are some species of clause in Palauan that do not. In many instances the verb "to be" is not represented in a Palauan sentence. If the verb is merely a copula, a link between subject and predicate, a sort of "equal" sign, it is omitted in Palauan: ngaká a 'ad or a 'amikel, I am an American; a ngklek a Telóí, my name is Telóí; ngigang a se'lik, this (person) is my friend (note the disjunctive force of the demonstrative, ending in -ng; this serves to distinguish the phrase still more definitely from ngiga 'l se'lik, that friend of mine); ngigai a 'udelik, this is my elder brother. Here again the particle a is used if the emphasis is thrown upon the subject, as in the first few examples, but this a is almost certainly the common article, coupled with the succeeding noun, not the "verbal" a which links subject and verb. There is no change in form if the subject is a noun in the third person: a blik a ungil, my house is good; a blil a dimlák el ungil, his house was not good; a ma'am a mangit, your eye is bad; aiga 'l 'eru 'I named a diák el be'elólu, those two cloths are not white.

If the subject is a pronoun, and the predicate a descriptive, as 'I am cold', the Palauan statement is still the same in form: ak makrasem; so also ak kesib, I am hot; ka sme'or, you are sick. There is no change for person but there may be a change for tense in some of the descriptives; 'I was sick' is ak silé'or. In these cases it is possible to use the ng form for the singular, third person, only if the person or thing has already been spoken of and is known: ngamal mesául, he is very tired, implies that the hearer knows who is spoken of. Otherwise one must say either ngiga 'l 'ad a knal mesául.

The negative diák, dimlák, is often pronominalised, as appears in the examples on p. 22. To these may be added, e.g. ngdiák lebó lebeskau, he won't give it to you, but in the first person: diák (k)bó kbeskau, I won't give it to you.

(b) The Verbs "To be" and "To have".

If the verb to be not a simple copula, but adds something definite to the statement, it must be represented in the Palauan sentence. If it indicates continuance in a place, gi'i, to stay, is used: nggie 'r a 'Odiar, he is in Koror, in the sense of 'he is living in Koror'. If the verb to be shows simply the existence of the object mentioned, it is ngar. There is difficulty about the spelling of this word, for reasons which cannot be gone into here; the noun is klengar, life, existence, which suggests that nga is really the root form; but er is not used after it, which would suggest either that it is nga 'r, or else that the final r of the word has eliminated the er, as the final -l of such a word as ungil, good, makes a following ligative ol vanish in pronunciation. Theoretically, in this case, the phrase ngar 'r, be at, but ngar is convenient to write. Examples: a damak a ngar a taro, my father is at the reef opening. Simple being at the place is stated; if the verb were omitted, the sentence would mean 'my father is a reef opening', and if gie 'r were used, it would imply that he resided there! The question "Where is...?" is usually expressed as ngar ger.... beginning the sentence: ngar ger a damak? where is your father? to which the preceding sentence would then supply the answer.

There are two ways of expressing the idea of "have" in Palauan. The word ou (pronounced like "oh" in English) implies permanent ownership: ak ou blai, I have (own) a house - and in this one instance the article a is not used. So ki ou mlai, "we have (own) a canoe". However, if the emphasis is not so much on the owning as on the existence of a thing as someone's property, ngar ngi, "there is" used with the possessive form of the noun expresses the idea: ngar ngi a kongulam, we have taro, lit. there is our-taro; ngar ngi a blik, I have a house, lit. there exists my house; ngar ngi a gelam, we have food, in answer to the question ngar ngi a gelam? have you food? Ngar ngi is generally but quite indefensibly written as one word, ngarngi. In the past tense mlar ngi is used: a ta 'l 'ad ol dimlak ol mlar ngi a ududel, there was a man who had no money, lit. a certain (who) there was not his-money.

The verb cu may form a compound with the name of the thing owned, in certain instances, and then take the abstract prefix kl-, e.g. kl-ou-marang, belief, faith, lit. the-having-truth; kloumardar, authority, lit. the-having-leadership. The dictionary, however, must be the guide as to what words are actually formed on this model.

(c) The Expression of "Just".

The expression of must is normally the work of the gerundive, as illustrated on p. 17. This is limited, however, to general statements, because the gerundive cannot express person. It is right to say, e.g. *lmdngel a 'idm*, must-be-cut your-hair, you must get your hair cut, because the *-id* of the noun fixes the person. If, however, it is a question of a personal subject, then a periphrasis must be used, e.g.

'o mbarat se 'l unoud e ngmekngit, you must not hide that money, lit. if you hide that money then it is bad.

A lak bong e ngmetá'er besul, I must go, lit. if I do not go it will be unsatisfactory. to

A doba bayong el mong e ngungil, it would be better/(one must) take an umbrella, lit. if we-take an umbrella in-going, then it is good.

A lak doundor, e ngmekngit, we must not waste time, lit. if we do not work, then it is bad.

These expressions are really part of the Indonesian and Asiatic desire to be polite, to suggest rather than to command, especially in the negative. To learn the right ways of expressing obligation is a matter of practice.

(d) The Object of the Verb.

The object normally follows the verb, either directly after a transitive form, or indirectly with or after an intransitive. These usages have both been amply illustrated. If the object is an interrogative word, however, there are two possibilities: (1) it may follow the verb, like a noun object - a usage which is foreign to English; or (2) it may precede the verb as in English. Thus:

1. Interrogative following the verb.

Ke mirru:l a ngarang? What did you do? Lit. you did what?

Tila á 'l besá:bes ké mousbé' er a ngarang? That string you use for what (here the direct object precedes and the purpose-object follows the verb)

Kau ta'ang? Who are you, lit. you who? with pausal form of *ta'a*

2. With interrogative before the verb.

Ngará, ke mirru:l? What did you do? (see 1. above).

Ngará 'l dilúng? What did he say?

Ngará til.mollí? What was his crime? What did he do wrong?

(c) Questions and Interrogative words.

The constructions illustrated under (d) are used with all interrogative words and phrases in Palauan, e.g. 'oingaráng? when? examples of various interrogative expressions are seen in the following sentences:

Mo mo bad er 'oingaráng? When are you going to bed?

'Oingaráng a sitea a lamú:t ol mangai a 'osmarál? When will the shop open a ain (lit. when the store repeat opening its doors?)

Mlo 'oingaráng e ngilerngi tiáng? When did this happen? (lit. it became when and it happened this?)

'Oingaráng e ke mlo mckngit lomés: how long has your sight been bad? (lit. when and you became bad to see?)

Telá 'l klebesí e ke ngilá a uríú & tolo'ai? How long since you had your last baby? (lit. how-many nights (=days) and you ...)

Ngará a uúú e úúú al sub'ém ol moi? Why can't you come? (lit. what its cause and is-not your ability to come?)

A simple question often has no formal sign in Palauan, and the tone of the voice alone indicates that a question is being asked: ke mlo mesogák is either "you have seen me" or "have you seen me?" according to the ~~fix~~ intonation. au ke sorír? Do you love them? (lit. are you their desire?); kau ke ai kau 'i tang ngar tiáng? Are you alone here? or, you are alone here. Mo mla mol'és er ngi 'r a ralm? Did you sprinkle it with water?

If an interrogative word introduces a question, it is used as in the above examples, with the addition that such a word as subject begins the sentence: ta'a a ngklul? What is his (or her) name - lit., who is his name? It is possible to use ger, where, either at the beginning or at the end of the sentence: ngar ger a lgungók? Where is my hat?; also kau ke ngar ger? Where are you? kau ma ta'a mo 'r a lelekiók? With whom are you going to lelekiók?, lit. you and who... Ta'a soám? Whom do you like? lit. who (is) your desire? Ta'a obong'ém? Who is with you? The practice of letting the question word by itself form, as it were, a verbless clause, linked with the main subject of the questioning by "and" (e), as in the examples given in the preceding paragraphs, is characteristic of Palau.

A question is sometimes made clearer by the addition of e ngúú? 'or not' at the end: Ng'ardó'ed a ringel e ngúú? Is the pain sharp (nor not)?

(f) Interrogative Verb.

The word megrá(ng) is an interrogative verb, meaning "to do what?", "to be how?" etc. Thus,

Ké megára 'r tiáng? What are you doing here?

Té megára a'abókum? What are you cousins doing?

It is used in compound phrases:

té megára a lorú:l er a begai? What are pots made of?

té megára 'o merú:l a ilaot? How do you make coconut syrup?

3. COMPOUND SENTENCES

Compound sentences are such as contain more than one clause. They may be either coördinate clauses, joined by conjunctions such as and or but, or subordinate clauses, joined by conjunctions such as because, if, or when.

A. Coördinating Conjunctions.

The chief words which serve to link clauses on a coördinating basis are:

and: aa, e, me.

or: a lo'ub.

therefore: tiái a u'úl me...; m'isái a u'úl me...

There seems to be no difference, at least in present day use, between e and me. aa is used only to join words which are invariable, i.e. in European reckoning, nouns, adjectives, pronouns. In all other instances e or me must be used. In the older spelling the ng of the 3rd. person singular was joined to the conjunction, which is, of course, syntactically wrong: it belongs to the verb following: e ngmiltémáll, "and it was spoiled", rather than eng miltémáll. The following examples are taken from an old text on the building of the bai 'r a belú:

"He ngsmuka aa'albái e megí:s el mo murekí a ungámk, e máres a'etev-tél a 'aa, er a bitang aa bitang, e meregóng."

"And the building mast r pockets it (none) and stands up to stretch the measuring-line, and marks the points of the posts on both sides, and it is finished."

According to Wallis et al., len then into e, also means "but". The two are undoubtedly one, the lengthening merely expressing a hesitation. There is no real Palau word for "but". Neither can "while" be expressed, except by two coordinate clauses: while I was eating my father came: ak ulumungur e nganlei a damak, lit., 'I was eating and my father came'; similarly, ak ulu er er ngi e ngromi, while I was questioning him he ran away.

The conjunction e is used in a manner that is unnecessary in English • introduce a main clause after a condition that has been stated: a lak el soam, e ngak a soak lobang, 'If you don't want it, (then) I will take it.'; a bo lengi a esmerel a sitoang er a klugut, e ak mo m'ar a be: bil a klalo, 'if they open the shop to-morrow (then) I shall buy a few things.'

There is also a redundant use of e - from the English point of view - in such instances as the following: tela 'l klebesei e ke me'eld? How long have you been short of breath? This is due to the fact that tela(ng) is a variable in Palau thought, and serves to constitute a clause, though without expressed verb (see p. 27). The sentence, therefore, has really two clauses, tela 'l klebesei, 'how many (are) the nights' and e ke me'eld, 'and you are short of breath'; cf. tela a rkim? how many (are) your-years, i.e. how old are you? Other words can be similarly used as though they formed a clause by themselves, e.g. coingarang, when?, as in coingarang e mlo meringel? When did the pain begin? lit., (it when is) when and it has become painful? So also a ira'ar e mlar ngi, lit. (it was) olden-times and there was, i.e. once upon a time there was - the normal beginning of a fable in Palau; others are klakel e...? wh? and the words listed on p. 29 as "therefore".

B. Subordinating Conjunctions.

The commonest subordinating conjunction is a, which is used both by itself and compounded with other words. Used also it means 'if', or 'when', in reference in the latter sense only to the future.

1. a = if. This has already been illustrated in the Verb Tables, Irrealis. The negative is a lak, if not, unless, which has also been illustrated. In the second person singular and plural, o is substituted for a. The following sentences will show how a is used in expressing conditions.

a kgie 'r tiang a ngarang ko mekak? If I stay here what will you give me?

kau a lak 'ome 'r a baik, e ngak a igong er a blin, If you don't come to my place, then I will go to you at your place.

A bo ktibus el mei a ad el Kimura, e mdu er ngi me le'ilak, If a man named Kimura comes in my absence, tell him to wait.

(The bo throws the matter a little further into the future, or makes it a little more unlikely: it is a sort of future Irrealis, as a lak bo kisáng... should I not see him...).

a langár ngi a tébo e mngú 'l méi, if you have a table, bring it.

'omli e kede unak 'l mng, if you go I will go with you.

'omousbé' or ngi, e ak meskáu, me kelongín, if you need it I'll lend it to you.

a lemei a 'ull mo diák mei, if it should rain you had better not come.

a lak e mngú a bayó 'r kau, e ke mo diáns, if you don't take an umbrella you'll get wet.

a lak e mongedmékel or ngi, e ngmetemáll, if you don't take care you'll break it.

a lak a ngóuo' 'l 'alsungóm, e 'omoracil e ngdi ungil, you you are not otherwise engaged, then come (lit. if there is not a different business-of-yours, and if you come then it is just good) ngaráng me ngdi mla aige 'l soám, e m'erar? If you don't like it then why did you buy it?

a lebo lungil a yánged or a klugú, e ak mo 'r a 'Orior, if it is fine to-morrow I'll go to Moror.

ngaráng me ngmie makngit e ko kolí? If it was not good why did you eat it?

e a lebo l'ull e kede megráng? What would we do if it were to rain?

a langák, e ngdiák 'l sebo'ek el wa isá, if I were I should not do thus.

'o bóng e ak dirrók 'l mng, if you go I'll go too.

Conditions are normally expressed in the above manner, by a with the Irrealis. If, however, the condition is past, and therefore impossible of future fulfillment, the word kno, expressing intention, is inserted before the condition and the past Realis is used: a knó knle meden'ái, e ngló'a dimlák bóng, if I had known it I would not have gone. In the second clause the irrealis (bo-ng, l'ou mo) reappears. Further notes on kno in all its uses will be given below. In stead of mo, the 2nd form of the verb, with me may also be used similarly: a kbe gici, ngi a milskák a sesái 'r a udóud, had I stayed, he would have given me some money. An impossible condition is also expressed by means of angó(ng), which will be dealt with below.

The a may be strengthened with di, only, just: a di kaggár, if (only) I stay awake; a l(c)di l(e)megár, if only he (or they) should stay awake; and the negative is a di kúdiák knogár, if only I don't stay awake.

The following compounds of a note attention:

1. alekó(ng). This is placed before the Realis verb and indicates that the action takes place at the behest of another, or is somehow condition from the outside: alekó kmálú'es, I am to write (someone says so); 2nd. sing. alekó ke málú'es, 3rd. sing. alekó ngmálú'es, etc. It may also indicate a reported situation: mará 'lekó ke mo 'r a belú 'l a 'Ab, it is true, then, that you are going to Lap (as I heard); alekó ngalo 'r a Ngaur, he has gone to Angaur (as reported). This alekó is really a lekó, i.e. a with the 3rd. singular Irrealis present of kmo(ng), to say, intend, purpose. The other forms of this word in use are:

Present Realis, kmo(ng) Past Realis, kiló(ng)
Irrealis 2nd. sing. present: a mko or o mko.

These may now be taken separately.

2. a kmo(ng). In the Realis form kmo(ng) the word introduces a quotation, equivalent to 'that' in English, but it must always be inserted, while 'that' can often be omitted in English: after amu(ng), to say, and other verbs of saying and thinking: a ngailú 'r ngí el kmo, 'I omesáng', and he said to him, 'Look at it'; a kmo kmadongéi el kmong 4 klók m'al'kré'ed el méi had I known it was 4 o'clock I would have come quickly. With a, as in the second example, kmo indicates a past unfulfilled condition, as already illustrated. Thirdly, it shows the future of a perfective verb, a sort of future perfect in English: a kmo kmalo morék er a 'eim klók, I shall have finished by 5 o'clock, it is my intention to have finished by that time. Fourthly, it may introduce a supposition: a kmo ngasukáu e ngaráng komuskát? If (supposing) I help you, what will you give me? It is possible to take this also as ak mo ngosukáu e..., I will help you and then..., but the former translation is better.

3. kiló(ng), the past Realis of the verb kmo(ng) is used in the sense of "almost", implying usually close approach to failure: kiló kmilsáng er 'eli, I almost missed seeing him yesterday, lit. '(I) said or intended that I saw...'. It passes, however, into a negative possibility in past time: kiló klilú:t el merú:l, ak mlo 'obú:l, if I had not done it again, I would be in trouble. It is even used of an impossible condition in the present: kiló kmadongéi o ak ki-lú 'r kau, if I knew I would tell you.

4. a mko(ng) or better 'o mko(ng), is the 2nd. singular Irrealis present of kmo, and it shows a mere supposition, not answering to the facts of the case, and naturally it is confined to the 2nd. person singular: 'alle-ser gives a mko ke mlo 'r a ngobárd, I ke mlad er a krásem, if you had gone to the west (i.e. to Europe), you would have died with the cold; and a mko ke ke-

dung, e kə mo 'r a babluades, if you were good you would go to heaven. It is occasionally used with ther than a 2nd. person: a nko kmerók er 'eli, me ngái-ák klú:t el merú:l er ngi er 'el'áng, if I had finished it yesterday, I would not be doing it again to-day.

2. Elo(ng), because. This is used much as in English, but again the spelling normally used is unsatisfactory, in that the ng of the 3rd. singular is usually added to elo instead of to the following verb, e.g. Elong ungil for elo ngungil, 'because it is good'. Examples:

A sili:ki er 'eli, e ngáimlák khetík er ngi, elo náibús, I looked for him yesterday, but did not find him because he was away.

Elong se 'l kúlo a kmal obré:ed, diák el sábe'ók el úi ngák el táng 'l ngi, because that thing is very heavy, I cannot carry it all by myself.

In many instances, however, elo is not used, but two coördinate clauses expressing cause and effect, linked simply by e or me:

A klugúk e ngái ta 'l 'ad, me ngáik a me 'r tiáng, as there is someone coming to-morrow, please don't come.

Ngige 'l ngálek a mlo 'r a delngerengél, me ngáil'ók el er a damál, as that child has been up to mischief, he has been scolded by his father.

A klugúk ak mo 'r a 'Orior, m' a langar ngi a ilúmel, ak mo m'ár el mói, As I am going to Koror to-morrow, if there is anything to drink I will buy some and bring it back.

3. A relative "when" can be expressed only by certain circumlocations.

(i) er se 'r a... 'in that as ...': se 'r a a lemilóob er a 'ad, when he made man; but often se is omitted, leaving er a, followed by the iricilis, as, er a losngói, when he saw it; er a kisengt rir, when I saw them; er a kronge-sái, when I heard it; te mlográng er a legiei 'r a beluám? what did they do when they lived in your village. Frequently, the er also drops, leaving a, and the phrase is then identical with "if", as already treated. To make it clearer, mo'a(ng), to be in process of going, may be inserted, as m' a lobo'a (usually but wrongly spelled male bo'a), e.g. m'a lobo'a lodengali a rengul, e ngáula 'l lmo..., when he became clear in his mind, he said...; a lobo mo-úel, when they were gathered together. The construction is similar to er u'ci 'r a ..., 'before', as a kirók losi:k er a be:bi a udoud, er u'ci 'r

a sebe'ék el maráel, I have to look for some money before I can go. On the other hand "after" is expressed by morogó(ng), 'finished', as in morogó me-lú'es, e ak mei, after I have written, I shall come.

3. kung or gung is actually a verbal suffix, indicating immediate action, as against -ang, indicating that the action is already in course, as ak ri:dung, I am just about to go; ak ri:déng, I am in process of going; and it is here that mo'a(ng) mentioned at the foot of p. 31 belongs: ak mo'ung, I am about to go; ak mo'ang, I am in the act of going. It may, however, be used as an additional suffix after the second type of verbal objective suffixes, to express "when, therefore", and sometimes almost "although", e.g.

te milsekeméi gung er a ráel, when (therefore) they saw us on the way
ak milsetrei gung er a ráel, e t. dimlak lom's er ngák, although I
saw them on the road, they did not see us.

la a ma'as a lekong meliud gung er a ro o', e ngi a meliud a rodo',
the old woman thought the fruit would break open, and when it did
break open....;

m' a letutáu kung e t. di tewid el 'ad a maraél, So when morning
comes only seven men set out.

4. Purpose is usually expressed by the ligative el, here functioning as a conjunction linking clauses or phrases, and it is generally followed in this sense by the Irrealis form of the verb. Examples:

ak ousbé' er a besé:bes el mle:t er a kekéré 'l kláde, I use the string
to tie up small parcels.

ak mle dur' el mei el lo'olt er a ungil 'ais, I was sent here to tell
(show) good news.

ngkmál mesisi: el loreor, it is very hard to work.

Ngundo triser a baber osi:k er ar se'elil, he went off to seek his
friends.

obete' a demiu el meskemiú a unéua, it is your father's intention to
give you the money

The verb "to be able" is replaced by the noun sebe'ék, 'my ability', followed by el:

ngdimálá a sebe'ék el mo'iváiyu, I was unable to sleep.

Boak a 'ad el sebe'él el remi:l a togói 'r a siabál el mo togói 'r a
Be:láu, I want someone who can translate Japanese into Palauan.

Similarly the negative, metitúr, be unable, in the sense of not knowing how: the positive is medú' - sebe ék implies physical rather than mental power:

ak medú' el ongu'u, I can read (know how to read)

ak metitúr el omesiúr, I don't know how to steer it.

The directional verbs very often serve to express purpose in coming or going to a person or place:

ak me 'r a ureór, I come to work - where a noun object follows or;

but: ngalo mesú:b er a togói 'r a merikel, he went to study American.

ak mla igomengitákel, I have come to sin, to you (combining forms 3 and 3 of the verb)

ngma mo melú'es, he is first going to write (forms 5 and 4)

ke m'omés er a doktáng? are you going to see a doctor?

ak mla oleger er itia 'l 'ad, I have come to ask this man.

In many cases mo of form 4 follows el in the sense of "become", being used much as "get" is used in colloquial English, e.g.

ak mo merú:l er tiáng el mo kmánet, I'll lengthen this, lit. I will make this to become (or get) long.

ak mo merú:l er tiáng el mo gebea, I'll shorten this.

lo is also used in a number of combinations that all indicate purpose or goal but have to be rendered in different ways in English; el mo 'r a... is 'up to', 'as far as', 'until', etc. Thus:

te mo olták er ngak el mo 'r a Belilióu, they ask to conduct me as far as Beliliu.

ak gie 'r tiáng el mo 'r a kaga klugy, I'll stay here till to-morrow, bai somáa el melil el mo 'r a balú, we prefer to go for a walk to the village.

ngri:dáng el mo 'r a blil, he is running home.

ure'omáil a gar el mo 'r a sma'er, medicine must be mixed for the sickness.

Similar constructions occur with el moi, indicating reference to the speaker or his location: ngar ongós el moi, it is coming from the east, lit. it is east to come; ngu el moi, bring it, lit. take it to come; ngar gá el moi a yólit? where is the wind coming from? lit. it is where to come the wind?

Kede lmu:t el moromói, we are going back again, lit. we repeat to return; aki ulcái el moi, we brought it here.

One idiom astonishingly different from the English is worth noting in regard to the use of mo(ng): "what is this used for? is rendered tia ngmo ngaráng? Lit. this it becomes what? So ngmo ngaráng olémed? what is a sponge used for, lit. a sponge it becomes what?

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II. PALAU PHRASEBOOK

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INTRODUCTION

The phrasebook here following a modernisation of that published by Bishop Walliser in 1913 at the end of his Palau Wörterbuch. It has been chosen rather than the independent phrasebook produced on the field by the present writer because its material serves to illustrate the forms and idioms of the language to a larger degree than does the latter. The spelling has been brought into harmony with that used in the Grammar, and such phonetic modifications have been made the changes in the language in recent years necessitate.

- | | |
|--------------------------------|--------------------------|
| 1. Who are you? | 1. Lau ta'ang? |
| 2. What is your name? | 2. Ta'a a ngklew? |
| 3. I am called... | 3. A ngklek a ... |
| 4. Who is that there? | 4. Ngigang a ta'ang? |
| 5. That is my elder brother. | 5. Ngigai a 'udelik. |
| 6. Who is that near you? | 6. Ngila'ang ta'ang? |
| 7. That is my younger brother. | 7. Ngi a merwengék. |
| 8. What is his name? | 8. Ta'a a ngklel? |
| 9. His name is... | 9. A ngklel a |
| 10. Who made that? | 10. Ta'a rirrelli tiáng? |

11. These people made it.
 12. Who constructed this house?
 13. My father and I constructed it.
 14. Who sewed your pocket?
 15. My mother sewed it.
 16. Who is speaking?
 17. That boy spoke.
 18. Who said it?
 19. My sister said it.
 20. What do you say?
 21. I didn't say anything.
 22. What did he say?
 23. He was asking your name.
 24. What are you doing?
 25. I'm going for a little walk.
 26. What are you doing here?
 27. I'm pulling up weeds.
 28. Aren't you going fishing?
 29. I went fishing yesterday; today my younger brother has gone.
 30. What are your older cousins doing?
 31. They are all in the gardens planting coconuts.
 32. What are you making?
 33. I'm not making anything; only playing.
 34. I'm watching the house.
 35. Have you written the arithmetic problem?
 36. I haven't written it yet, I am still thinking it over.
 37. What is that?
 38. That is a community house.
 39. What is that called?
 40. That is a clock.
11. Tiriá 'l 'ad a rirrellí.
 12. Ta'a dílse 'í tia 'l blai?
 13. Ngak na damák a mellása' er ngi.
 14. Ta'a rirsuí a delsem?
 15. A dalák a rirsuí.
 16. Ta'a melegói?
 17. Ngige 'l buík a mellegói.
 18. Ta'a a dílung?
 19. A 'odák a dílung.
 20. Ngará ke dmú?
 21. Dímlák kóú ngaráng.
 22. Ngará 'l dílung?
 23. Ngulegér er a ngklém.
 24. Ke megrá(ng)?
 25. Ak di mesesilíl.
 26. Ke megrá er tiáng?
 27. Ak melámel.
 28. Diák ke bo 'r a 'ei? (going to the reef)
 29. Ak mla 'r a 'ei er 'elí; e 'el'áng a 'e'ellík a mlóg.
 30. Te megrá a 'ubekúm?
 31. Te rogú a ngár a ged a duálem a líus.
 32. Ngará ke morú:l er ngi?
 33. Diák kurú:l a ngaráng; ak di usogó:l.
 34. Ak menggár er a blái.
 35. Ke mla melu'es er a 'o'ur?
 36. Dirgák kle'esí, ak dirke melebedé:bek er ngi.
 37. Ngará tiáng?; Tia ngaráng?
 38. Tiáng a ta 'r a báí.
 39. Ngará a ngklél tiáng?
 40. A ngklél a klól.

- | | |
|--|---|
| 41. What is that called in Palauan? | 41. Ngará a ngklel er a togoi 'r a Be:láu? |
| 42. It has no Palau name. | 42. Diák a ngklel er a Be:láu. |
| 43. What is that tree called? | 43. Ngará a ngklel tia 'l gerregár? |
| 44. It called a "dort". | 44. A ngklel a dort. |
| 45. Is the "dort" a firm wood? | 45. A dort, ngmedú' el gerregár? |
| 46. Yes, it is very firm and strong. | 46. Oi, ngkmál medú' e mesisi:'. |
| 47. What is in that basket? | 47. ngará nga 'r a 'elsél se 'l sua-lo? |
| 48. There is taro and some other things in it. | 48. Ngárngi a gugáu ma guk bé: bil er a klalo. |
| 49. Is there also tobacco in it? | 49. ngdirrék el ngárngi a togó:l a ngar a 'elsél? |
| 50. No, there is no tobacco in it, only a few betelnuts and a little betel pepper. | 50. ngdiák a 'aliúd er ngi, di ngárngi a mekesái el bu: ' ma sese 'l kabui. |
| 51. Why are you crying? | 51. Klsákel me ke lmángel? |
| 52. Did they hit you? | 52. Te 'illebedáu? |
| 53. Nobody hit me; those little boys threw at me. | 53. Dimlák a 'olebedák; tirigé 'l mekekeré 'l buik a ulemete' er ngak, |
| 54. What did you see? | 54. Ngará ke mlsáng? |
| 55. I saw a very fine bird. | 55. Ak mlsá 'imól 'arm el sué: bek el kmal ungil. |
| 56. Did you see me? | 56. Ke mla mesegák? |
| 57. I had not yet seen you. | 57. Dirgák kisekau. |
| 58. Whom do you like? | 58. Ia' a soám? |
| 59. I like you. | 59. Kau a soák (you are my desire). |
| 60. I want a piece of cloth. | 60. A telgib er a mamed a soák. |
| 61. Do you love your father and mother? | 61. agbetik a rengum er a demam ma a damam? |
| 62. Yes, I love them very much. | 62. Oi, kmal betík e rengúk er tir. |
| 63. Do you love me too? | 63. E ngdirrék el betík a rengum er |

64. I don't love you so much. 64. Diak el sal betik a renguk er kau.
65. Do they love you? 65. Kau ke sorir?
66. Yes, I love them and they love me. 66. Oi, te soak ma ak sorir.
67. Who is that with you? 67. Ia'a 'obenggem?
68. No one is with me; I am alone in the house. 68. Diak a 'obenggek, di ngak el tang a ngar a blai.
69. Are you alone here? 69. Kau ke di kau 'l tang ngar tiang?
70. Certainly! 70. Adang!
71. With whom are you going to Melekiok? 71. Kau ma ta'a mo 'r a Melekiok?
72. Where is my hat? 72. Nga'r ger a lgungek?
73. There by you. 73. Nga 'r tila'ang.
74. Where is your knife? 74. Nga 'r ger 'olsengem?
75. It is here. 75. Nga 'r sei.
76. Where are you? 76. Kau ke nga 'r ger?
77. I am here. 77. Ak nga 'r tiang.
78. Where is your father? 78. Nga 'r oger a demam?
79. He is at the reef-opening. 79. Nga 'r a tao'.
80. He is in gaol. 80. Nga 'r a kalabus.
81. What crime did he commit? 81. Ngará tilemelli?
82. He set fire to the bush and many coconut palms perished in the fire. 82. Ngsilsebi a ged, ma betok el lius a medul er a ngau.
83. Where were you? 83. Ke mla 'r ger?
84. Where was your mother 84. Ia 'r ger a dalam?
85. She was in the taro field. 85. Ngmla 'r a mesei.
86. Where were ye? 86. Ko mla 'r ger?
87. We were in school. 87. Ki mla 'r a sku:l.
88. Where is my dog? 88. Nga 'r ger a 'ermek a bilis?
89. He is lying under the house. 89. Ngbad er a 'amrungel.
90. Where are your mates? 90. Nga 'r ger a se'elid?
91. They are in the village. 91. Te nga 'r a belu,
92. Where are your clothes andyours? 92. Nga 'r ger a bilam ma a biliu?
93. They are in this chest. 93. Nga 'r tia 'l kiwar.

- | | |
|---|---|
| 94. Where is your watch? | 94. Nga 'r ger a klok er kau? |
| 95. It is hanging on the wall. | 95. Ngtele'erakel er a kboub. |
| 96. Where are our hens? | 96. Nga 'r ger a 'ermed el malk? |
| 97. They have flown into the bush. | 97. Ngstile:bek el mo 'r a 'oreómel. |
| 98. Where is your pig? He is away. | 98. Nga 'r ger a 'ermem el babi?
Ngdibus. |
| 99. Haven't you seen it? | 99. Dimlák ke mesáng? |
| 100. It was in my garden and destroyed many of my plants. | 100. Ngmla 'r a ssek e ngtilemall
a betok el dellemelék. |
| 101. What was in that flask? Syrup. | 101. Ngará nga 'r a builtiáng?
A iláot. |
| 102. What is in this chest of yours? | 102. Ngará nga 'r a 'elsel tiá 'l
kiurum? |
| 103. My clothes and my money are in it. | 103. A bilék ma a ududék a ngarngi. |
| 104. Have you any money? | 104. Ngarngi a ududém? |
| 105. I have two pieces of Palau money and a little western money, | 105. Ngarngi er ngak a tébl 'l udoud
er a Be:láu ma sase 'l udoud
er a ngobárd. |
| 106. Which do you prefer - Palau or western money? | 106. Ngará bai soám, a udoud er a
Be:láu, a udoud er a ngobárd? |
| 107. I prefer Palau money, | 107. A udoud er a Be:láu a bai soák. |
| 108. Which will you have, red cloth or white? | 108. Ngará bai soám, a tatirou, a
be'eleléu el mamed? |
| 109. It's all the same, give me either. | 109. Ngdi osisiú, besgak a ngi di
'l tang. |
| 110. Any cloth at all will do. | 110. Ngdi di 'l ta 'l mamed a ungil |
| 111. Where are you going? | 111. Ke mo 'r ger? |
| 112. I'm going to my taro field. | 112. Ak mo 'r a meklé'ék. |
| 113. I'm going to work. | 113. Ak mo 'r a ureór. |
| 114. I'm going to see my sick child. | 114. Ak mo omes er a ngelekék el
sme'er. |
| 115. Where did the boy go? | 115. Ngmlo 'r ger a buik? |
| 116. He went off to see his | 116. Ngmlo 'r se'r a bab el osi:k |

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| mates. | er ar se'elíl. |
| 117. Where will you sleep? | 117. Ke mo bad er ger? |
| 118. I will sleep in that boat-house. | 118. Ak mo bad er a diángel. |
| 119. Have you a mat and blanket? | 119. Ngarngi er kau a 'ede'óll ma a bar? |
| 120. I have a mat, but no blanket or pillow. | 120. Ngarngi a 'de'ellék, e di diák a bruk ma 'eyellék, |
| 121. Where are those people going? | 121. Te mo 'r ger tirige 'l 'ad? |
| 122. They are going to a funeral at Airai. | 122. Te mo 'r a Irai el mo 'r a kemeldí:l. |
| 123. Who died at Airai? A child. | 123. Ta'a, a mlad er a Irai? A ta 'r a ngalek. |
| 124. Whose child was it? | 124. Ngmle ngelekél ta'áng? |
| 125. The child of the second chief of that village. | 125. A ngelekél a 'ongeru 'l rubák er isé 'l belú. |
| 126. How old was the child? | 126. Ngmle te:lá, a rkíl a ngalek? |
| 127. It was a new-born child only a day old. | 127. Ngmle tolo'ói e di tá 'l ka-besengil. |
| 128. It was born and died straightaway. | 128. Ng di mle'ell e ngmlad. |
| 129. Where shall I put this bag? | 129. Ak mo loyá 'r ger tiá 'l tutu? |
| 130. Put it there on the floor. | 130. Mliá er séi 'l mo 'r a uláol. |
| 131. What shall I do with these coconuts? | 131. Ak mo ló'a er ger aigé 'l lius? |
| 132. Bring them into the kitchen. | 132. Mngai 'l mo 'r a ún. |
| 133. Where is the big boat? | 133. Nga 'r ger a klou 'l bos? |
| 134. It is at the end of the wharf. | 134. Nga 'r a bdelúl a 'ang. |
| 135. Bring it here and pull it into the boathouse. | 135. Mngu 'l mei e mkersí 'l mo 'r a diángel. |
| 136. Has the canoe already been brought in? | 136. A mlai ngmla megói? |

137. Yes, it is on the rollers. 137. Ok, nga 'r a gui.
138. What have you done with the sail and the mast from it? 138. Ke lile'á er ger a rsél ma a 'oreklel?
139. They are on the joists. 139. Ngulták er be:búl a imú:l.
140. Has the sail got wet? 140. A yars ngmlo degimes?
141. A little salt water has got on to it. 141. Ngmlo 'r ngi a telgib el dáob.
142. Have you sprinkled it with fresh water? 142. Ke mla melúbs er ngi er a ralm?
143. Yes, and if it is fine to-morrow I shall dry it again in the sun. 143. Oi, m'a lungil a yánged er a klugák, ak mo omngi:s er ngi.
144. Where do you come from? 144. Kau ke 'ad er ger?
145. I am from... 145. Ak 'ad er a....
146. Where does this girl come from? 146. Agige 'l 'e:gebíl ng'ad er ger?
147. She is from Peliliou. 147. Ng'ad er a Belilióu.
148. Where do you come from? 148. Ke mla 'r ger el mei?
149. I have come from the country. 149. Ak mla 'r a ked el mei.
150. When did you come? 150. Ke mlei er 'oingaráng?
151. I came yesterday. 151. Ak mlei 'r 'elí.
152. I came here four days ago. 152. Ak mla mei el ewá 'l klebesei.
153. I have just arrived. 153. Ak dirke mlei.
154. When will you get here? 154. 'Oingaráng e ke me 'r tiáng?
155. I shall come to-morrow morning. 155. Ak me 'r a kabesengei er a klugák.
156. What time are you coming? 156. Ngwa ger a sils e ke mei?
(is-where the sun and you come?)
157. When the sun stands there I shall come. 157. Wa sei a sila, e ak mei.
158. When are you coming to my place? 158. 'Oingaráng e ke me 'r a klík?
159. I am coming at midday. 159. Ak igó 'r a sue:lo.
160. I am not coming to you 160. Diák kigóng, ele ksmé'er.

- because I am sick.
161. He did not come to you because he was busy. 161. Dimlák ol igó 'r kau, ele ng-mle meses.
162. What time did you arrive here? 162. Mle wá ger a sils e ko mle 'r tiáng?
163. When the sun stood there, we arrived. 163. Mle wá sei a sils e aki mlel.
164. Why did you not come here? 164. Klsákel me ke dimlák lemei?
165. When are you going on the ship? 165. 'Oingaráng e ke mo 'r a diáll?
166. I am going now. 166. Ak mo 'r 'el'áng.
167. I am on the way now. 167. Ngak er tiáng mo'áng.
168. When did you go to Welekiók? 168. Mle wá ger a sils e ke mo 'r a Welekiók?
169. What time did you arrive at elekiók? 169. Ngwa ger a sils er 'o bo 'r a Welekiók?
170. What time does work begin? 170. Ng wa ger a sils e ngmorngí a ureór?
171. Early in the morning. 171. Ngomgókél er a tutáu.
172. When does work finish? 172. Ngwa ger a sils e ngmo merék a ureór?
173. When the sun goes down. 173. Ngmo melt a sils, e ngmo merék.
174. What time does school begin? 174. Ngwa ger a sils, e ngmorngí a skú:l?
175. School begins at sunrise. 175. A lengása' a sils, e ngmorngí a skú:l.
176. When is school out? 176. Ngwa ger a sils e ngmo tuóbed a skú:l?
177. It comes out at 10 o'clock. 177. Truyo' el klok e ngmo merék.
178. How often is school held? 178. Fe:lá 'l klebeséi e lengarngi a skú:l?
179. There is school every day, only on Sundays and holy days there is none. 179. Ngarní a skú:l er a bek el sils, ngdi diak a le Sandei ma a 'edaol el sils.
180. How often in the day is there school? 180. Fe:lá lengarngi a skú:l er ta 'l sils?

181. Only once in the morning. 182. Ngdita 'r a tutau.
 182. What do you want here? 182. Ke megrá 'r tiáng?
 183. I have something to sell. 183. Ngarngi a 'oltrualék.
 184. What have you to sell? 184. Ngará 'omoltrau er ngí?
 185. Two fowls and six eggs. 185. Tebló 'l do'ú ma kllólem
 el ngais.
 186. What is the price of them? 186. Te:la a 'arál?
 187. Two fowls cost a dollar, 187. Tebló 'l malek a kirél a
 six eggs half a dollar. 'imó 'l dola, ma kllólem el
 ngais a kirel 50 sent.
 188. The fowls are cheap, but the 188. Ngbeót a 'arál a do'ú, e
 eggs are very dear. a ngais a kmal meríngel a
 'arál.
 189. How many people are coming 189. Te:la 'l 'ad a ngar a diáll
 to the ship? el mei?
 190. I don't know. 190. Ngaugei.
 191. What people came with the 191. Te rwata'a 'l 'ad a mla 'r
 ship? a diáll el mei?
 192. I don't know them. 192. Diák kudengelterir.
 193. There are about thirty. 193. Te bogord 'ogedei.
 194. When are they going back? 194. 'Oingarang e te moremei?
 195. On February 15. 195. Ngongetruyo' ma 'i:m el ke-
 besengel a Februar.
 196. When are you going back 196. 'Oingarang e ke moremei el
 to Yap? mo 'r a belú 'l 'Ab?
 197. When I have finished my 197. Se 'l bo lak a 'elsungúk er
 business here. tiáng.
 198. How long have you been here? 198. Ngwa kletekétel a ngaráng,
 el mgiei 'r tiáng?
 199. I have been six years in 199. Ngmla mo elólem el rak el
 Palau. kgiei 'r a Be:lau.
 200. How long are you staying 200. Ngwa kletekétel a ngaráng,
 here? el bo mgiei 'r tiáng?
 201. I am staying here for 3 201. Mo edé 'l buil, el bo kgiei
 months. 'r tiáng.
 202. How are you getting on? 202. Ke wa ngaráng?
 203. I am no longer sick. 203. Ngdigea 'k se'er.

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| 204. I have headaches. | 204. Ngomings a bdelúk. |
| 205. Where is your pain? | 205. Ngara meríngel er kau? |
| 206. I have a stomach ache. | 206. Ngmeríngel a delek, |
| 207. I have toothache. | 207. Ngmeríngel a ungelek. |
| 208. How high is this house? | 208. Ngwa ngara kldidiul tia 'l blai? |
| 209. Two fathoms and an arm's length. | 209. Ngeru 'l reóngel ma bitál 'im. |
| 210. How long is the trunk of that tree? | 210. Te:lá 'l reóngel a killeme-ngetell se 'l gerregar? |
| 211. The length reaches five fathoms. | 211. Ngeim el reóngel a klema-ngel. |
| 212. How wide is the boathouse? | 212. Ngwa ngara tengél a diángel |
| 213. The width reaches 4½ fathoms. | 213. Ngdoa 'l reóngel ma do'ada-em a teu. |
| 214. How big is the warship? | 214. Ngwa kllungél a ngara a diáll er a megmad? |
| 215. It is somewhat bigger than this one. | 215. Ngoigá 'l klou 'r tiang. |
| 216. Clean out the eaves of the house. | 216. Po m'erúmet 'oe:olél a blai |
| 217. How can I get up to them? | 217. Ak megrá e mo ngmasa'? |
| 218. You can climb up on the ladder. | 218. Ke mo ngmasa' er a didel-bói. |
| 219. How can you make coconut syrup? | 219. Ke megrá, 'omorú:l a ilaot? |
| 220. I tap the coconut flower and drain the juice off. | 220. Ak melénges e sngóes-a 'amada'. |
| 221. How is sugarcane planted? | 221. Kedemegrá dolálem a teb? |
| 222. You take the stalk of it and plant it in the loosened earth. | 222. Kedengu a 'tebtel e dolem er a 'utem el klickel. |
| 223. What are pots made of? | 223. Te megrá, a lorú:l er a begai? |
| 224. Pots are made of earth. | 224. Te remú:l a begai el 'utem. |
| 225. What is the fence made of? | 225. A seres el meru:l er a ngarang? |
| 226. It is made of bamboos. | 226. Ngmerú:l er a bambu. |

227. What do you write with? 227. Ke melú'es, el oba ngaráng?
K'oba ngaráng 'omolu'es?
'Omolu'es e k'oba a ngaráng?
228. I write with a pen. 228. Ak melú'es el oba 'olu'es.
229. What is this used for? 229. Tiá ngmo ngaráng?
230. What is the sponge used for? 230. Ngmo ngaráng, 'olémed?
231. What is the purpose of the garden fence? 231. Ngará ultutelel a sérés?
232. What is the meaning of this word? 232. Ngará blgúl tiá 'l togói?
233. Why have you come here now? 233. Klsákel me ke me 'r tiáng
er 'el'áng?
234. I have come to work. 234. Ak me 'r a ureór.
235. Why are you closing the window? 235. Klsákel me ke mengsimer er
a tuábgel?
236. I am closing it because the sun is shining into the house. 236. Ak 'osmerí, el sils a me tmu
'r a blai.
237. Why are you going to Peliliou? 237. Ngará u'úl me ke mo 'r a
Bliliou?
238. I have work in Peliliou. 238. Ngerngi a 'elsengák er a
Bliliou.
239. With whom are you working? 239. K'oureór, er a blíl ta'áng?
240. What do you get per day? 240. Te:lá ududem er a ta 'l sils?
241. Who owns this knife? 241. Ngkloklél ta'áng tia 'l 'oles
242. It belongs to me. 242. Ngkloklék.
243. Whose pig is that? 243. Se 'l babi ng'ermél ta'áng?
244. It belongs to that chief. 244. Ng'ermél ngige 'l rubak.
245. Whose dress is this? 245. Tiáng bilel ta'áng?
246. Whose writing is this? 246. Tiáng lle'ekel, ta'áng?
247. I wrote that. 247. Ak lile'esí tiáng.
248. What is the rice in? 248. A bras ngára 'elsel a ngaráng
249. It is in the sack. 249. Ngára 'elsel a tutú,
250. On top of where? 250. Ngára be:búl a ngaráng?
251. The roof is on the house. 251. A 'adóu ngára be:búl a blai.
252. The dove sits on the roof. 252. A boló'el a rebórob er be:-
búl a 'adóu.
253. By whose side were you sit- 253. Ngára biteróngel ta'áng e ke

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| | ting? | | rirebórob? |
| 254. | I sat below you. | 254. | Ak rirebórob er a biteróngem. |
| 255. | Where is my handbag? | 255. | Ngar ger a tik? |
| 256. | By your side. | | Ngara bita 'r kau. |
| 257. | Behind you. | 257. | Ngara ullem. |
| 258. | There on that stone-work. | 258. | Ng'aleblábel er se 'l 'eldúkel. |
| 259. | Between those stones. | 259. | Ngara delongeláir aige 'l bád. |
| 260. | Between those two people. | 260. | Ngara delongelair tirige 'l terú 'l 'ad. |
| 261. | There in front of you. | 261. | Ngara tila 'á(ng) ngara madám. |
| 262. | Get the boat ready. | 262. | Bo mongedmókel er a bos. |
| 263. | Which boat? | 263. | Ngara 'l bos? |
| 264. | Bring the canoe to the water. | 264. | Bo motobedí a mlai. |
| 265. | Which canoe? | 265. | Ngara 'l mlai? |
| 266. | My sailing canoe. | 266. | A gebék. |
| 267. | Will you be my servant? | 267. | Ngsoam el mo mesiangók? |
| 268. | What will you give me if I become your servant? | 268. | Ngara ke mesgak, a kmesiungem? |
| 269. | If you are industrious, good and obedient, I'll give you ten dollars a month. | 269. | 'Ommesés me kedung el orénges a togói, ak meskau a ta'er dolar er a ta 'l buil. |
| 270. | Can you prepare meals? | 270. | Ke medú' el mangedmókel er a gall? |
| 271. | I understand it a little. | 271. | Ak medú' el telgáb. |
| 272. | I can cook taro and rice. | 272. | Ak medú' el meliókel er a gugau ma a bras. |
| 273. | Can you shoot? | 273. | Ke medú' el omóes? |
| 274. | Yes, I can, but there is no gun here. | 274. | Oi, ak medú', e ngdi diák a boes er tiang. |
| 275. | Take my gun. | 275. | Mngu a bosek. |
| 276. | Where are shot? | 276. | Ngar ger, a derau? |
| 277. | Do you aim well? | 277. | Ke begetaut? |
| 278. | Yes, if the gun is reliable. | 278. | Oi, a lebegetaut a boes. |
| 279. | Go and shoot a fowl in the bush. | 279. | Bo bosí a 'imó 'l málek a ngar a 'oreómel. |

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| 280. I have already got one. | 280. Ak mla umde'emí a 'imóng. |
| 281. Is it fat? | 281. Ngmelaok? |
| 282. It is not particularly fat, but it is thick and fleshy. | 282. Ngdiak el sal meláok ndgi kedólls e tió'el. |
| 283. Kill it and clean it. | 283. Bo mokodir e bsé'i. |
| 284. Shoot some doves. | 284. Bo bóes a be:bí 'r a boló'el. |
| 285. What shall I do with them? | 285. Ak megrá 'r ngi? |
| 286. Shall I roast or only boil them? | Ak mo mengeredó'ed, ak di mele-
ngoes er ngi? |
| 287. Cook it along with the rice. | 287. Wsongoes el odák er a bras. |
| 288. Is the fowl soft yet? | 288. Ngmla mo marek a malek? |
| 289. No, it is still raw. | 289. Eidiak, ngdirke 'amada'. |
| 290. Stir up the fire. | 290. M'emli a ngau. |
| 291. Are there eggs there? | 291. Ngarngi a ngais? |
| 292. There are, but they are no longer quite good, because they are developed. | 292. Ngarngi, e ndi diák el sal ungil, eleng mla mengaet. |
| 293. Is there life in them? | 293. Ngmla mo 'ad? |
| 294. Look for some good ones, that have just been laid. | 294. Bo msí:k a be:bíl el ungil el dirke mlé'el. |
| 295. Heat some water and prepare tea. | 295. Mogeald a rálm e mrelii a ti: |
| 296. Cook those fish. | 296. Mengeredó'ed aiga 'l ngigel. |
| 297. They have already gone bad. | 297. Ngmla mo braom. |
| 298. Then lave them alone. | 298. E sola e be'ei. |
| 299. Put the bread on the table. | 299. Mle'a a bláang, er a tébel. |
| 300. It is on the table. | 300. Ngkldóel er a tébel. |
| 301. Bring some fresh, cool water. | 301. Bo mngai a be'es e melególt el rálm el mei. |
| 302. Have you cooked the taro? | 302. Ke mla ngiokel a gugáu? |
| 303. Yes, it is done. | 303. Oi, ngmla mo marek. |
| 304. Bring the food to the table, | 304. Mngai a gall el me 'r a tébel. |
| 305. Give me knife and fork. | 305. Besgak 'oles ma taod. |
| 306. The spoon is not here. | 306. Dibus a 'ongisb. |
| 307. Wash the table down with soap and sand. | 307. Mngete'i a tébel 'l obá so:p ma 'ele'oll. |
| 308. Rinse these things. | 308. Mtelib aige 'l klálo. |

309. Wash out these flasks and bring them here. 309. M'ermeti tiá 'l butiliáng e mngu el mei.
310. Get some firewood. 310. Bngár a idungel.
311. I've already got it. 311. Ak mla omngár.
312. Bring some firewood here. 312. Mngai a idungel el mei.
313. Can you do it by yourself? 313. Ngsebe'ém el di kau 'l táng?
314. Yes, I can do it alone. 314. Oi, ngsebe'ek el di ngák el táng.
315. Take the cauldron off the fire. 315. Wredeli 'olegáng er a ngáu.
316. I can't; it's too heavy. 316. Ngdiák a sebe'ek, eleng kmal 'obrewód.
317. Go and call three people. 317. Bo mogedongterir te:déi 'l 'ád el mei.
318. What are they to do here? 318. Te me megráng?
319. They are to take me to Melekiok. 319. Te mo oltak er ngák el mo 'r a Melekeyók.
320. When are you going? 320. 'Oingaráng e ke merael?
321. In the morning at cock-crow. 321. Kluguk er a rot el orrós a malek.
322. At cock-crow it will be low tide. 322. Al orrós a malek e ngdirke me'ed a 'ei.
323. When will it be high tide? 323. 'Oingaráng e ngkri:g?
324. When it is daylight the tide will be high enough. 324. Al meliemesang e ngungia besul a dólo'.
325. Then we shall go later. 325. E sola e kede mogoid el ome-gall.
326. Have you a canoe? 326. Ngarngi a mlím?
327. I shall borrow one. 327. Al mo meleng er a táng.
328. Who have canoes in the village? 328. Te rwata'ang oumlai er tiá 'l belú?
329. Many people have canoes. 329. Te betól el 'ád oumlai.
330. Who has a beautiful, swift canoe? 330. Ta'ang kmal ungil e begerurt a mlil?
331. Go and borrow it. 331. Bo mlengir.
332. How many people can it carry? 332. Te te:lá 'l 'ád a sebe'el lodekterir?

333. It can carry five or six adults. 333. Ngsebe'el a teim ma lo'ub
e te te:lólem el meklou
'l 'ad.
334. Can you pole and steer? 334. Ngsebe'em el melíges e miús?
335. I have never poled or steered before. 335. Dirigák kulíges e dirigák
kuiús.
336. I cannot pole; I have no poles. 336. Diák a sebe'ek el melíges,
diák a degelák.
337. Haven't you any rudder? 337. Ngdiák a bedesim?
338. Can you sail? 338. Ke medu'el omegall?
339. I don't understand it. 339. Ak metitúr.
340. Paddle it. 340. Moius (misár).
341. Pole it. 341. Molies (msigesi)
342. Step the mast, we want to sail. 342. Bedekli 'orakel, kede mo
cmgeall.
343. Where is the wind coming from? 343. Ngar ger el mei a yóllt?
344. It is coming from the east? 344. Ngar ongós el mei.
345. Is it south-east or north-east? 345. Ngdims-ongós, ngdilú'es-onós?
346. It is more to the south. 346. Ngbai ngar a dims.
347. Hoist the sail. 347. Mngerdi a yars.
348. Steer. 348. Bo momesiúr.
349. Steer the canoe. 349. Mo mosiri a mlai.
350. I cannot steer. 350. Ak metitúr al omesiúr.
351. Hold away from the wind. 351. Moreged.
352. Hold a little nearer to the wind. 352. Mongoit er ngi 'l seséi.
353. Hold to that point of land. 353. Mngu 'l kirél se 'l bkúl a
belu.
354. Where do you want to land. 354. Ke mo kmerd er a ngerang?
355. I shall land by those steps. 355. Ak mo kmerd er se 'l kleme-
daol.
356. Is there water enough in the sanal? 356. Ngdirke dmólo' a táo'?

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| 357. The canoe can get in, it doesn't draw much water. | 357. Ngdirke sebe'el a mlai el tmu, ndiak el sal rumk. |
| 358. Let us eat here. | 358. Domengur er tiang. |
| 359. Are you hungry? | 359. Kom songerengerang? |
| 360. Yes, we are very hungry, we did not eat last night. | 360. Oi, aki kmal songerenger, ele dimlak kimomesiöil er a kesus. |
| 361. Have you anything to eat? | 361. Ngarnai a geliu? |
| 362. We have taro, but nothing to go with it. | 362. Ngarnai a 'ongulam, e ngdi diak a 'odimam. |
| 363. Sleep here a little while and wait for me; we are going back at midday. | 363. Bo bad el telgib er tiang e m'ielak; er a 'odo'osang e kede lmu:t el moremei. |
| 364. We would rather for a walk in the village. | 364. Bai somam el melil 'l mo 'r a belu. |
| 365. As you wish. | 365. Se 'l semiu. |
| 366. Now it is the end. | 366. Namorokong 'el'ang. |

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